THE FOOTEPATH to Felicitie,

Which euerie Christian must walke in, before *he can come to the land* of Canaan.

By Abraham Fleming.

Psal. 25.11,12.

11 What man is he that feareth the Lord? him shall he teach in the waie that he shall choose.

12 His soule shall dwell at ease, and his seede shall inherit the land.

Apoc. 22,14.

14 Blessed are they that doo Gods commandements, that their right may be in the tree of life, and may enter in through the gates into the Citie.

AT LONDON.

Printed by Henrie Denham.

TO THE

Right Worshipfull, Sir GEORGE *Carey, Knight, Knight Marshall of hir* Maiesties most honorable houshold, *Sonne and heire apparant to the right Honourable Lord* HENRIE, *Lord of Hunsdon, &c.*

AND

To the most vertuous and godlie *minded Ladie, the Ladie* ELIZABETH his wife, long life, and happie daies.

NOT VNADVISEDLIE (Right Worshipfull) but vpon singular circumspection did the ancient Greekes call Hercules by the name of *Musagetes*. It is also recorded, as a thing memorable, that Fulvius Nobilior, at the great spoiles of Ambratia, preserued harmeles and vndamnified the images of the nine Muses, and conueieng them into Hercules Temple, kept them there verie carefullie.

Now (right worſhipfull) vpon what conſideration thoſe worthie Seniours did this, I ſcarſelie vnderſtand, vnleſſe this might be the reaſon, becauſe they perceiued and ſawe, that betweene the affaires of learning, and the exploites of valiantnes, there is a certeine intercourſe of dutifulnes, and a neceſſarie kinde of ſeruice interchangeablie required.

For they (wiſelie no doubt) foreſawe, and preciſelie noted this as a warranted principle, that the liberall ſciences ſtood no leſſe in neede of the fauourable patronage of great men, for their ſupportation and maintenance: than the ſtratagems and noble acts of great men, of the liberall ſciences, for the reuiuing of their renowme, and the continuing of their remembrance.

For bookes are dedicated vnto ſuch as be of Worſhip and Honour, that vnder their tuteleſhip and protection, as vnder the couert of Mineruas ſhield, they might lodge in ſafetie, and be ſufficientlie defended againſt the venemous teeth of malicious mouthes: and the commendable vertues and valiant acts of worthie gentlemen, are regiſtred and ſealed vp in the monuments of the Muſes, that by their inceſſant vtterance, and perpetuall ſpeech, they might be exempted and ſet free from the enuious ſhot of conſuming time.

Plinie preſented his naturall Hiſtories vnto Veſpaſian: Lucane his hiſtoricall poëtrie vnto

vnto Nero : Oppian his golden booke of fishes vnto Antonine : and Julius Pollux his volume of the names and termes of things vnto Commodus : of whome they were so well accepted, that they doo at this instant, and shall for euer hereafter, remaine euen to the end of the last generation.

The example of which aged writers, and the vsuall manner of our moderne Polygraphers, both strangers borne, & home-bread, as heeretofore I haue beene induced, so presentlie I am perswaded to followe, for two alowable reasons.

First, because the hypothesis or argument of this booke, is generallie applicable to euerie priuate person, and will (I hope) requite the trauell of the vnderstanding Reader, with reasonable profit and aduantage.

Secondlie, for that your Worship hath the common name and report to be indued with sundrie singular gifts of mind, as vtterance of foraigne toongs, varietie of knowledge in the Arts of greatest difficultie, iudgement in affaires of policie: beside the gifts of bodie and fortune, which if I did deseruedlie decipher (though I spake the truth, yet should I incurre suspicion of Gnatonisme) time would first faile me, before I could make an end.

But aboue all (which is the foundation of my hope and confidence) for that your Worship is so noblie minded, as with rare courtesie to fauour and incline vnto such as professe them

selues learned: or not professing, are so reputed: or not reputed, appeare so to be, by some extrinsecall testimonie exhibited to the open world.

But desirous to knit vp that breefelie, which were it not for the abusing of your Woorship with vanitie of words, would be written at large, I beseech you fauourablie to accept this my trauell, being a mixt treatise, partlie theologicall, and partlie morall; and to vouchsafe it your Woorships protection.

Which I craue so much the more instantlie, because the patronage of such, so worshipfull, so learned, so deuout, and studious, will be meanes to preferre this booke, and to bring it the more in vse and exercise, being (to speake allegoricallie) a ship of safegard, wherein euerie Christian, high and low, rich and poore, yong and old, may saile through all seas and streicts of this troublesome and wicked world, without running vpon the rocke of repentance, and come at last by a direct current to the port of endles peace and happines, euen the kingdome of Heauen, whereof the Lord God make you, and all your Worships affinitie and consanguinitie partakers, for the merits of his Sonne Iesus Christ, Amen.

At your Worships commandement alwaies most dutifull

Abraham Fleming.

A Preface to the true *Christian Reader.*

THere is some reason, why this first Treatise beareth the name and title of the *Footepath to Felicitie:* although some, more captious than cunning, pretending notwithstanding a singular and secrete knoweledge and iudgement, condemne manie bookes by their outward face, beeing nothing seene in the bowels of the same, and vtterlie ignorant to what issue the conueiance of the matter is like to growe. But to leaue them in their owne follie, albeit they would be counted wise, and to touch the name of this present discourse, called *The Footepath to Felicitie*, I thinke it

it is not vnneceſſarie.

The preſent treatiſe, whereof this, for fault of a better, may be the Preface, is named *The Footepath to Felicitie*, and not without ſpeciall reaſon. For, to growe in fauour with Princes, Potentates, and Gouernours of prouinces, we ſee there is a waie, after the which diligent inquiſition and ſearch muſt be made, and being found, it muſt be walked in with ſinceritie and vprightnes of mind. Some by this gift, ſome by that ornament, either of minde or bodie, become gratious and acceptable in the eies of their lords and maiſters, in which waie whiles they keepe their feete with integritie and ſimplenes, they are ſo much the more fauoured, by how much their good gifts are well and rightlie vſed: and in this grace and liking of their betters they are ſure to continue, ſo long as they make vertue the foundation of their ſeruice.

To drawe to our purpoſe, God is omni-

omnipotent, all princes are impotent: he immortall, they mortall: he aboue, they below: he Creator, they creatures: finallie, he a cleare fountaine of all goodnes, they filthie puddles of wickednes. Is it our wish, is it our will, is it our intent, affection, and desire to please him, and to direct our liues after his good pleasure? Then must we know, then must we learne, then must we enure our selues to tread in the Footepath of Faith, which conducteth such as walke in it to perpetuall felicitie, and therefore deseruedlie hath this denomination or name to be called *The Footepath to Felicitie*. Now touching Faith, it is such a generall inclusiue, as that it admitteth the exception of no vertue, either morall or intellectuall, wherewith whosoeuer are indued, they haue furniture enough to enable them to serue both God and man. By this our forefathers grewe famous, this they possessed in full measure and weight, and there-

therewith a supplie of all other good gifts. For Faith hath hir traine, she hath hir retinue, she commeth not without a companie of confederats.

To passe this ouer, because it is a point, wherin none (as I thinke) is to seeke: it is to be vnderstood, that this footepath to felicitie consisteth in sundrie particularities, which though they be manie, yet may they be reduced vnto two principall heads, the first concerning God, the second touching man. But cutting off all diuisions & subdiuisions, for the auoiding of tediousnes, abruptlie concluding this Preface, I submit the title and the matter of the treatise insuing, to the censure of the wise and discreet Reader, vnto whose iudgement, after due obseruation of the whole inuention and conueiance, as vnto a sufficient referendarie, I appeale: and now to the purpose.

THE

THE FOOTEPATH TO FELICITIE.

The first Chapter.

1 *Who they be that walke in the footepath which leadeth vnto felicitie. 2 The sentence of the Prophet Dauid to the same purpose. 3 Of the waies wherein men continuallie and commonlie doo walke. 4 Examples of Gods iudgements vpon such as walked in the waies of wickednes. 5 The reward of the wicked, and who they be that haue their portion in hell fire. 6 What they are by name, and common course of life.*

1 THIS question was demanded of our sauior Christ: namelie, what a man might dw to win

win eternal life? The answer was directlie made, by keeping of the commandements. The Ruler (for so Luke noteth him by that title of dignitie, but Mathew and Marke speake indefinitelie, making mention of one, but not describing him by anie name of preheminence) the Ruler I saie, redemanding and alledging for his owne iustification, the obseruation of the commandements from his youth, and requiring to knowe what he did lacke, as though he had fulfilled all things in such ample manner, that he needed no further supplie: Christ to laie open before him his inward disease, which the Ruler felt not before, inioined him, if he would be perfect, and finallie obteine euerlasting life, to go and sell his lands, his farmes, his impropriations (if he had anie) his purchases, his great offices, his corne, his cattell, his apparell of rich and costlie silke, his plate of siluer and gold: finallie, his dwelling

ling house, with the implements of the same, and to distribute the reuenues of all these his possessions to the poore. Which doctrine of Christ, the queasie stomach of this wealthie Gentleman could in no case digest, albeit our sauiour, immediately vpon his iniunction, annexed a promise, that for recompense of his transitorie substance he should haue treasure in heauen. whereby then we see, that the bare opinion of innocencie, and the extrinsecall and ceremonious righteousnes, wich was the foundation of this Rulers iustification, is so far from deseruing the name of truth and holines, that it is iudged meere hypocrisie & dissimulation. Wherevpon I inferre this, that whosoeuer leadeth his life within the limits of this resolution giuen by our Sauiour Christ, that is to saie, hath not onelie the knowledge but also the practise, vse, and experience of his counsell and aduise, the selfe-same person treadeth the

footepath to felicitie, and is passing ouer into the Paradise of perpetuall and perfect pleasure.

2 When the Prophet Dauid, after sundrie holie saiengs, sauoring of spirituall vnderstanding and knowledge, thought in his heart, that albeit he said neuer so much, yet he could not speake inough: to expresse the feruent zeale of his heart towards God the author of all true felicitie, he asketh this question: wherby shall a young man redresse his waie? And answering the demand, thus he saith: In taking hæde thereto, according to thy word.

3 Which speach of the Prophet hath this meaning, that the waie wherein men take pleasure and delight, is the waie of wantonnes, sensualitie, and lasciuiousnes: the waie of all vncleanes, vanitie, and wickednes: the waie wherein flesh and bloud triumpheth, and reposeth perfect happines, the waie which God hateth and abhorreth, being

being as contrarie to the prescript rule of his commandements, as light and darkenes, Christ and Antichrist, Heauen and Hell, God and the diuell: the waie which leadeth to the dongeon of destruction: the waie of Gods heauie wrath and vengeance: the waie wherein sinners walke at will, and pitch their pauilions of pleasure.

4 In this wicked waie the old world went forward so long, till they were ouerwhelmed with the irrecouerable plague of the flood: this waie brought vpon Sodome, Gomorrha, and Pentapolis, fire and brimstone from heauen: in this waie Pharaoh of Egypt and his people toke so long delight, that at last they were ouerthrowne and cast awaie: by haunting this waie, the Israelites prouoked God to be their aduersarie: yea this waie brought Babylon to desolation, Hierusalem to ruine, Samaria to decaie, Absolon to shame, Saule to reprooch,

reprooch, Achan to his end, Judas to desperation, and all wicked liuers, that wallow in the filthie puddle of their sinnes, without remorse of conscience, or care of repentance, to vtter damnation.

5 This is the waie that leadeth, as it were by a right and direct line, to that bottomlesse pit, where Sathan and his Angels dwell in darke dens of discomfort, whither must repaire all such as God hath cast off from the hope of euerlasting ioie, and blotted their names out of the booke of life. Thither shall be thrust all such as are diuided and cut off from the communion and fellowship of Saints, such as haue not oile prepared in their lampes, such as haue not on the wedding garment, such as are not sealed in the forehead, such as are not of the true sheepefold, such as march not vnder Christes banner to fight in his field, such as haue not in them the spirit of sanctification, such as haue their consciences

ces seered with an hoat iron, such as are appointed to be crushed in peeces in the winepresse of Gods wrath, such as haue made themselues strangers from the kingdome of heauen.

6 To be short, and to speake summarilie, in this pitis the portion of all such, as haue cast the commandements of God contemptuouslie behind them, couetous persons, robbers, adulterers, swearers, rebels, blasphemers, bloudsuckers, extortioners, vsurers, idle liuers, wantons, enimies to Gods truth, antichristians, liers, false disciples, teachers of diuelish doctrines, prophaners of holie things, superstitious persons, sowers of sects and schismes in the Church, Atheists, Nullifidians, Apostataes, maintainers of erroneous opinions, Papists: and to conclude, all that liue after the flesh, blundering like Bitels in blindnes, hating the light like Bats and Owles, whose lot is to drinke

drinke the dregs of Gods wrath and vengeance, out of a full cup, to their comfortlesse condemnation.

The second Chapter.

1 *Of the waie of the righteous.* 2 *Nothing can hurt them whome the Lord defendeth.* 3 *Of the power of God and his grace: also who are fortunate, and who miserable.* 4 *The same opened and prooued by one speciall example in stead of manie.* 5 *What we must doo if we will walke in the waie of the Lord.* 6 *Of the waie of righteousnesse, and who walke in the same.* 7 *Wholsome counsels and admonitions.*

THen sith it is apparent by this recitall of offendors, who they be that walke in the wide waie that leadeth to destruction: it is soone to be gathered, who they be that abhorre and auoide, who they be that detest and defie it, worse than a Scorpion, which stingeth vnto death.

1 The

1 The waies of the righteous are in the hands of God, and he disposeth the footesteps of the iust: he is at the elbowe of the faithfull to state them from falling, and by his spirit he maketh their treadings stedfast. How then is it possible for the godlie man to miscarie, hauing the Lord God his gratious gouernour?

2 What afflictions can alter his happinesse, that hath the king of glorie to be his helper? What weapon can wound his soule, that is armed at all points with the spirit of fortitude and strength? What temptations can ouercome him, whose right hand holdeth fast the sword of Gods word, which cutteth in sunder whatsoeuer it smiteth, and pearseth betweene the marrowe and the bones?

3 With whome Gods power is present, nothing can turne to his annoiance. Before whome the grace of God breaketh the yse, his passage cannot be perillous: and there-

therefore that man is most happie and fortunate, whome God vouchethsafe to governe: as he contrariwise is most miserable and accursed, whom the spirit of the Almightie hath forsaken.

4 Examples hereof are in the holie Scriptures, most plentifullie to be gathered. For let vs but looke vnto the two first sonnes of Adam, Caine and Abell, who being brethren, and both comming of the loines of the same parents, were notwithstanding contrarie in all respects: the one a murtherer, the other a martyr: the one bloudthirstie and violent, the other mercifull and innocent: the first a persecuter, the second a sufferer: the elder refused, the yonger receiued: Caine accursed, Abell blessed. Here we see the effects of Gods grace, and his iudgements in one example for manie.

5 But to returne vnto the footepath of felicitie, which is nothing else, but the waie wherein the Lord

Lord hath commanded vs to walke: it is necessarie that we heare the counsell of the holy scripture: namelie, that if we will be perfect, we must walke before the Lord, as Noah did, who for so doing, was called the iust and vpright man of his time. Salomons aduise ought not onelie to be receiued, but also followed, who teacheth vs a neere and readie waie to the footepath of felicitie, exhorting vs in all our waies to thinke vpon God, and he will direct our steps.

6 There is a beginning of this good waie, which the wicked haue not the grace to attaine vnto: but it pleaseth the Lord to reueale it to the iust. This beginning is expresselie noted by the holie Ghost to be righteousnes, which is the greatest riches that anie Christian hart can wish. This waie of righteousnes is the Lords waie, it is the holie waie, wherein the Iewes in Esaies time, and in them we and our posterities after vs, are com-

commanded to walke, without shrinking aside either to the right hand, or to the left.

7 In this waie, being the waie of perfection, it is not possible for vs, vnlesse we put off our imperfections, to walke: for it is a sanctified and holie waie, and therefore nothing that is common or vncleane can treade in the same. Let the counsell of Tobie teach vs what to doo in this case: namelie, to beseech the Lord that he would guide our paths, and direct vs in our waies. Let vs harken to the counsell of Dauid, and praie as he praied: Staie my steps in thy paths, O Lord, that my feet doo not slide. For the saieng of Salomon is most agreeable vnto truth, That the heart of man purposeth his waie, but the Lord doth direct his steps. Let vs therefore go vp to the Lords hill, and to the house of the God of Iacob, and he shall teach vs his waies, that we may tread in his pathes.

The

The third Chapter.

1 *The maner how we ought to examine our selues, whether we walke in the waie of the Lord, or not; and first, of our Christian beliefe.* 2 *Of the keeping of the commandements, and how we haue discharged our duties therein.* 3 *of the violating of the sabboth daie, and how it is prophaned.* 4 *The sundrie waies whereby concupiscence is kindled.* 5 *A testimonie and token of a cleere and vnguiltie conscience.*

HOw shall a man persuade himselfe that he walketh in the waie of the Lord, and is guided and conducted by his grace? Let him enter into his own conscience, and call to examination his continuall trade of life & conuersation, thus communing with his owne heart.

1 Hast thou performed the solemne vowe which thou madest with God in thy baptisme? Hast

thou renounced and detested the diuell and all his workes? Hast thou beléeued in God the father, in God the sonne, and in God the holie Ghost? Hast thou béene a mainteiner of the ancient and apostolicall faith, which acknowlegeth the incarnation of Jesus Christ, his passion, his descension, his resurrection, his ascension, and his glorification?

2 Hast thou béene an vnfeigned worshipper of God, and not mingled his diuine and sincere seruice with mens imaginations, vaine ceremonies, irreligious rites, superstitious traditions, and hereticall constitutions? Hast thou not bene derogatorie in thought, word, nor déede to the honour of God, whereby he hath béene depriued of some part of his honor? Hast thou not béene a worshipper of images, a fauourer of idolatrie, a popish canonist, an anoiled sacramentarie, a Franciscane, a Dominicane, a Trinitarie, a popish Sectarie, a Jesuite,

Jesuite, a seed of Antichristes seminarie, a bringer in of nouelties into the Church, to the sowing of sects, schismes, and heresies? Hast thou not beene a swearer, a forswearer, a blasphemer, a lier, a dissembler, an hypocrite, and falsehearted, whereby thou hast taken the name of God in vaine, and abused the calling of a Christian? Hast thou not beene obstinate of life, rebellious, and disobedient, casting behind thee the commandements of thy parents?

3 Hast thou not beene a breaker of the holie Sabboth, which God himselfe sanctified for the imitation of all men, that with circumcised hearts they should celebrate and solemnize the same? Hast thou not applied that daie, seuered to holie exercises, to vaine pastimes for thine owne pleasure and recreation? Yea hast thou not spent it in beastlie behauiour, as in Epicurisme, bellie cheare, sensualitie, Gentilisme, and otherwise than

the precise vocation of a well reformed Christian requireth? Hast thou not béene maliciouslie minded, enuious, mercilesse, vncharitable, couetous, an extortioner, a briber, a vsurer, a violent oppresser, a defrauder of the poore, a gréedie gatherer, all which, with thousands the like enormities, tend to the violating of the law of God?

4 Hast thou not béene wanton, lewd, lecherous, baudie in speach and communication, a defiler of thy vessell, an adulterus person, led into sundrie lusts and concupiscences, a tempter of maidens and wiues to naughtinesse, an allurer of yoong damsels to the violating of their virginitie, a singer of light songs and sonets, a teller of tales and stories of loue, and what loue is, a nise danser, and such like? All which tend to the peruerting of honestie, and are as it were bellowes to blowe and kindle the fire of fleshlie lust aud concupiscence. Hast thou not béene a priuie pilferer,

rer, an open stealer, a robber, a theefe, an vsurper of that which is not thine owne, a challenger of an other mans right, a false dealer, a seeker after filthie lucre, and a shameleſſe ſlanderer, which is a kind of ſtealth moſt deteſtable? Haſt thou not coueted this and that, as thou haſt beene caried awaie with the violence of thy deſires, knowing, that although it might make for thy profite, yet it could not but turne to the damage of thy brother?

5 Haſt thou offended in theſe caſes, or art thou cleare? If thou haue ſo walked, that thy conſcience can plead faultles and vngiltie, betwixt thee and thine innocencie, then maiſt thou boldlie beleeue, that the grace of God is thy guide and gouernour: then maiſt thou be aſſured, that thou art in the verie forte path to felicitie, & paſſing into the land of promiſe, Hieruſalem the Lords citie, not built with hands, as ſubiect to ruine and

corruption, but eternall and euerlasting.

The fourth Chapter.

1 None is void of sinne, no not one: all haue transgressed, and gone awrie: 2 The mercie of God the cause of mans restitution after his fall. 3 To what end Christ suffered torments in this world. 4 None is able to fulfill the commandements of God: and that God hath a regard to our infirmities. 5 What he must doo, that would liue eternallie.

BVT alas! what is he that hath not offended? Is there anie man that is able to stand in triall of his innocencie?

1 Our parents sinne stained vs, and their transgressions was deliuered to vs by lineall descent: how then can we, comming of vnrighteous parents, be inculpable and blamelesse children? Truth it is, A corrupt tree bringeth forth corrupt fruite:

frute, and pitch defileth them that touch it.

2 Nevertheleſſe, the mercie of God was ſuch, after the fall of Adam and Eue in paradiſe, that in the bloud of his ſonne, ſhed vpon the croſſe, in the open face of the world, he wrought his reſtitution, and placed him in the hope of ſaluation, from whence before he fell.

3 This did he, to the end that by his death, the force of ſinne being broken, and the power of Sathan cruſhed, we might no longer wallowe in the mire of filthineſſe, like ſwine: but reare vp our ſelues to heauen, there to haue our hearts fixed, where he ſitteth, in whome the fulnes of our felicitie is repoſed.

4 And though the lawe of the Lord be ſo vpright and iuſt: and our nature ſo corrupt and defiled, that we haue no abilitie nor power of our ſelues, to fulfill the commandements: (for we haue not ſo much as the leaſt ſparkle of ſuffict-

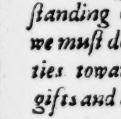
encie in this consideration, such is our proneneſſe to doo amiſſe:) yet the Lord God is so louing vnto vs, that he holdeth himselfe contented with our weake working of his will, for his sonnes sake, in whome our want is supplied.

5 Who so therefore is desirous to tast of the fruits of the tree of life, and to drinke of the pleasant running riuers of rest: who so (I say) longeth after true happinesse, and faine would see good daies, let him endeuour to the vttermost of his might, to tame and bridle his wandering desires, which if they be not brought vnder, and constrained to grone vnder the yoke of subiection, he shall haue his mind so bent vpon transitorie vanities, & his will so wedded to this wicked world, that the light of his vnderstanding being put out, he shall neuer find the footepath of faith leading the high waie to heauen. In this respect therefore let vs learne what is to be doone.

The

The fift Chapter.

1 *The looking glasse of Gods word, and the effects of the same.* 2 *The dignitie of man in comparison of all other creatures.* 3 *His state in the first Adam, and his state in the second.* 4 *The assaults of Satan, notwithstanding our redemption, and what we must doo in temptation.* 5 *Our duties towards God for his gratious gifts and benefits in prosperitie.*



THOV that wouldest tread the cowpath to felicitie, must take into thy hands the looking glasse of Gods word, where thou shalt see in thy selfe all the staines and blemishes of sinne, and shalt likewise find in a readinesse, sweet water to wash them awaie, and to cleanse thee from all thy filthinesse and pollusion.

2 There thou shalt see the dignitie of man, in comparison of all other creatures: he onelie being indued

with reason, and all other liuing things beside led by lust. Consider of this excellent blessing, be thankfull for it, and giue God the glorie: This is the footepath to felicitie.

3 Againe, let this be thy dailie meditation, that through the fall of the first Adam, thou becamest a castawaie: but by the death of the second Adam, thine attonement in his bloudshed being accomplished, thou wast receiued againe into fauour. Consider of this excellent blessing, be thankefull for it, and giue God the glorie: This is the footepath to felicitie.

4 And though thy redemption be wrought by and through the innocent passion of Christ, yet Sathan thy cankered enimie is assaulting thee afresh, with new traines and snares seeking to vndermine thee: praie God to fortifie thy faith, cast out thine anchor on the firme land of constancie, crie for helpe at his hand, whose helpe is in a readines, repose all thy hope in him that

that hath care of thy saftie, and is of power to confound thy ghostlie enimie. Consider of this excellent blessing, be thankefull for it, and giue God the glorie: This is the sweetpath to felicitie.

5 If thou be crowned with the graces and gifts of God, either corporall or mentall, as with wealth, wisedome, strength, comlines, possessions, childzen, knowledge, vnderstanding, faith, honestie, credit, estimation, and such like: Consider of this excellent blessing, be thankefull for it, and giue God the glorie: This is the sweetpath to felicitie.

If thou haue a house to hide thy head in, lodging fit for thy naturall nights rest and quietnesse, cloathing to couer thy shame and nakednes, sustenance to preserue thee aliue, substance to mainteine thy house and familie: Consider of this excellent blessing, be thankefull for it, and giue God the glorie: This is the sweetpath to felicitie.

The

The sixt Chapter.

1 *What we ought to doo when God punisheth vs with aduersitie.* 2 *Affliction in bodie and conscience, with an exhortation to patience.* 3 *Of what behauiour we should be, in the alteration of our state.* 4 *Considerations for him that is disfranchised, either for some offense committed, or otherwise.*

MOreouer, if thou bée punished of the Lord for thy sinne, either in thy wife, children, or anie other thing that thou possessest, despaire not therefore, neither let diffidence or mistrust ransacke thy soule, and drowne thée in disquietnes: Consider of this fatherlie chastisement, bée thankefull for it, and giue God the glorie: This is the footpath to felicitie.

2 If thou be afflicted in thine owne bodie, and pricked in conscience at the horrour of thy sinne, call to

to God for comfort, beseech him to mitigate and asswage thine anguish, and to set thee at libertie: Let this be thy meditation dailie, in patience pitch thy pauillion, be thankefull for it, and giue God the glorie: This is the swetepath to felicitie.

3 If thou wast once rich, and now art poore: once in plentie, now in penurie: once a maister, now a seruant: once a commander, now an obeier: once fauoured, now forsaken: once clothed, now naked: once a harbourer, now haborlesse: once a man, now a wretch: Consider thy condition: God can raise thee vp, as he hath throwne thée downe, murmur not at his chastisements: for he punisheth his children in compassion like a Father, and not with rigour like a tyrant: in anie case be thankefull, and giue him the glorie: This is the swetepath to felicitie.

4 If thou hauing béene sometimes a citizen, art now an alien, be

be not therwithall discontented, he can worke thy restitution, by whose sufferance thou art fallen into that condition. Consider whereof this alteration sprang, either from some offense which purchased vnto thée this punishment: or from a good cause, as the quarell of Christ, and his holie gospell, the profession whereof hath brought thée into such extremitie. O be ioyfull and glad in this respect: thy banishment is libertie, thy heauines is comfort, thy bitternes is sweetnes, thy shame is fame, thy damage is aduantage, thy losse is lucre, thy death is life. Consider this throughlie, & faint not vnder the crosse, but praie vnto the Lord to arme thée with constancie and patience, shewing thy selfe thankefull, & giuing vnto God the glorie: This is the footepath to felicitie.

The seuenth Chapter.

I *The dutie of such as beare office in a Common-wealth, principallie towards*

wards God, and consequentlie towards man. 2 Admonitions for Fathers of families, and housholders, concerning domesticall gouernement. 3 Lessons for all estates and degrees. 4 Exhortations vnto the rich and the poore. 5 The peruerse state of the world. 6 Of the waie of death, and of such as walked therein. 7 Of the waie of life, and what is to be done of such as would walke in the same.

FUrthermore, if thou beareſt office in the Common-wealth, and haſt authoritie to command by vertue of thy place, praie to God to direct thy ſpirit, by his ſpirit of equitie and iudgement, that thy vocation may be ſo followed and diſcharged, as that by thy ſincéritie and vprightnes, thou maiſt become a mirror to all magiſtrates and officers. Praie inſtantlie that this maie ſo come to paſſe: it is his ſpirituall bleſſing, be thankefull for it, and giue God the glorie:

glorie: This is the footepath to felicitie.

2 If thou be a housekéeper, and hast hanging on thy hands, wife, children, seruants, and a familie: first sée that God be sincerelie serued, and then thou thy selfe honoured. In the morning powre forth vnto God thy praiers vnfeignedlie, beséeching him to guide thée & thy whole houshold in his faith, feare, and loue, trulie and vprightlie to followe their functions and callings at their handiewoorke, or other exercise whatsoeuer it be: put them in mind of Gods goodnes, and instill into their eares wholesome precepts of Christian knowledge. At noone tide, preparing to dinner, laie before them in plaine speach, according to their slender capacities, the tender care and fatherlie loue of God, in prouiding for them such food as is requisite toward the supportation and maintenance of life: whereupon, put them in mind to haue al-

waies

waies in their hearts a register of Gods care ouer his deere children, whose bowels of compassion are so farre extended, that he will not see his people perish, through penurie and want of necessarie prouision. The like exercise also vse at supper, and at euerie ordinarie and extraordinarie refection, that as the externall & elementarie sustnance, which entreth in at the mouth, and goeth downe the stomach, where, after it is digested, it is dispersed by iust measure and proportion, to the nourishment of all their bodilie members: so their mindes may be fed fat with the food of the soule, that is, with spirituall exercises, holy meditations, godlie thoughts, Christian conuersation, obedience, and whatsoeuer else is acceptable in the sight of God. When the night approcheth, by reason of the declining and shrinking of the sunne to the westerne angle of the world, call togither, like a good shepheard, thy whole familie or flocke, and thou

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thou among them, as a perfect patterne of pietie, kneeling downe with humilitie, thanke God for the vse of the daie past, for the luckie successe of your labours, for his louing kindnes, in preseruing you from perill: and beseech him with integritie and holines of heart, to make this night comfortable vnto you, to ouershadowe you with the shield of safetie, when you are asleepe, that you may by no meanes be indangered: but as you lie downe, so you maie rise vp, the beloued of the Lord, and the adopted children of your heauenlie Father. Consider these circumstances, and account them all Gods blessings, ascribe nothing to thy selfe which art a lumpe of sin, but attribute all vnto Gods prouidence, which hath wrought all in all, be thankefull for it, and giue the glorie to his eternall name. This is the footpath of faith, which leadeth the high waie to heauen.

3 To speake of all states and degrees

grées of people, generallie and inclusiuelie: If thou be King or Quéene, noble or vnnoble, forren or fréé, maister or seruant, rich or poore, acknowledge thy selfe but dust and ashes, be not proude in thine owne conceite, glorie in nothing, vaunt of nothing, bragge of nothing: remembring the saieng of Paule, what hast thou that thou hast not receiued? and that of Job, The Lord giueth, and the Lord taketh awaie: and that of Dauid, The earth is the Lords, and all that therein is. Praise him therefore, aduance him, magnifie him, vnto whom all glorie dooth of right belong: This is the footpath to felicitie.

4 Let not the King triumph in his strength, least the omnipotencie of the most mightie confound him with Pharao, with Nabuchodonezor, with Achab, with Saule. Let not the Quéene trust to hir glittering pompe, least it happen to hir as vnto Jesabell.

Let

Let not the noble man build too boldlie vpon the sand of his honor, least he come tumbling downe with Haman and Achitophell. Let not the vnnoble repine at his baseness, for the Lord is able to crowne him with noblenesse. Let not the forrener grudge at the want of his freedome: for if he feare the Lord, he shall lacke no good thing. So I saie to him that is free, boast not in it, for God is able to turne thy libertie into bondage: remember the Jewes. So I saie to him that is a maister, that he behaue himselfe humblie, casting an eie vp to heauen, where he sitteth that seeth all secrets. So I saie to the seruant, that he be trustie and honest, faithfull and obedient: forget not Joseph. So I saie to the godlie rich, that they be mercifull, distribute to the needie, make amends where they haue done wrong, restore their euill gotten goods, and be liberall like Zacheus: and to the wicked rich, that they howle and weepe,

weepe, mourne, and wring their hands, for that the daie of their torment approcheth, & houre of their horrible vexation draweth nearer and nearer, in the lake that burneth with fire and brimstone, with hard harted Diues. So I say to the poore, that they be not idle, neglecting the good and ordinarie meanes, prouided of God to liue by: namelie, labour, if they be able to endure it, thereby to susteine themselues and their familie; if vnable, and yet distressed, vncomforted, vnesteemed, forsaken, miserable, compelled to beg, and commonlie denied, rebuked, rated, and threatned, that they hold themselues contented with this their crosse of affliction, whereby they are in possibilitie to haue entrance to life euerlasting: remember Lazarus: This is the footepath to felicitie.

5 If all states and degrées of men, would thus aduise themselues, the footpath vnto felicitie should

should be more frequented, the pathwaie to paradise more troden, and the streight gate to heauen more violentlie thrust at. But alas! what is he that thinketh vpon this? Euerie man deémeth his owne waie best, as for the waie of heauen, it is not regarded. The fathers haue eaten soure grapes, and the childrens teéth are set on edge: the successors haue vowed to tread in the steps of their progenitors, the youngers to kéepe the foote path of their elders, the people to applie themselues to the example of the prince, and all degrées to sweare allegiance to the diuell, the prince of this world: the voice of the Lord continuallie sounded by the mouth of his Ambassadors notwithstanding. Alas for pitie!

6 There is a waie, saith Salomon, which men take to be good, but the end thereof is death. In this waie walked Adam and Caine, the father and the sonne: mother Eue, and Lots wife: yea Dauid,

Dauid, by your leaue, though he was a man according to Gods owne hart and liking, before his conuersion and penance at the sermon of Nathan. In this waie walked proud Nemrod, Senacherib, Jeroboam, and Manasses, in whose heart, if the grace of God had not kindled the fire of repentance, he had receiued his portion with the wicked.

7 The safe and sure waie, the plaine and perfect waie that leadeth to life euerlasting, Christ himselfe pointeth out, as it were with his finger, saieng; I am the waie, the truth, and the life. If therefore we will go to the father. and wish to enter into the sheepefold of Saincts, we must forsake the synagogue of Sathan, we must take our leaue of the pleasures of this world: yea, if there be anie one thing deerer vnto vs than another, be it life it selfe, than which nothing is more pretious, we must set it at naught, to finde Christ the

true

true way, by whome we come to the Father, and the doore which letteth vs into the sheepefold of the Saints: This is the footepath to felicitie.

The eight Chapter.

1 *Of the waie of flesh, the remembrance and forgetfulnesse thereof. 2 The state of man in this life like a plaier vpon a stage. 3 The compasse of the world compared to a Theatre. 4 The long life of Adam, who notwithstanding died, and other Patriarches. 5 Of Abraham, Moses, and Enoch. 6 None is exempted from paieng tribute to Cæsar. 7 Of Samson and Salomon, walking the waie of all flesh. 8 One waie of all flesh, though the meanes be diuerse.*

THus far we haue waded, in shewing the waies of the world, wherein the wicked are not onelie desirous, but also delighted to walke. It shall not be amisse,

nusse, to touch the waie of all flesh, which if some did consider, they would not runne; so desparatelie into voluntarie destruction: for the due and daily remembrance of this waie maketh men to retire and draw backe from seruing Satan in the wide and large field of sinne: as the forgetfulnes thereof blindeth the eies of their mindes, and maketh them grow past grace, out of hope to be reclaimed; reprobates, forsaken, and castawaies. To this purpose it was wiselie spoken, and as the counsell is good and necessarie, sott is to be embraced and followed: namelie, to remember our end, if we will not sinne eternallie: This is the sweetpath to felicitie.

2 We are not placed in this world as continuers: for the scripture saith, that we haue no abiding citie here: but as trauellers and sojourners, whose custome it is to take vp a new Inne, and to change their lodging, sometimes

here, sometimes there, during the time of their trauell. Heere we walke like players vpon a stage, one representing the person of a King, another of a Lord, the third of a plowman, the fourth of an artificer, and so forth, as the course and order of the enterlude requireth: euerie acte whereof being plaid, there is no more to doo, but open the gates, and dismisse the assemblie.

3 Euen so it fareth with vs: for what other thing is the compasse of this world, beautified with varietie of creatures reasonable and vnreasonable, but an ample and large Theatre, whereon all things are appointed to plaie their pageants, which when they haue done, they die, and their glorie ceaseth. We may see this proued in men, the most excellent creatures of all other, and therefore it must needes be confessed in the rest of the baser and inferiour kind.

4 Adam was the first that entred

tred vpon this stage: a long time it was before he had rehearsed and plaied all his part, euen the tearme of nine hundred and thirty yeares, neuertheless, when death came, and gaue him his last Q, he had not a word to answere, but was conueied awaie, and went from whence he came, euen to the earth, out of whose bowels hee sprang. The like lawe of necessitie tooke hold of mother Eue, of Caine, Abel, Sheth, and the issue of him and his, to the daies of Noah, who notwithstanding his preseruation in the Arke from the generall floud, went the waie of his predecessors, hauing liued the space of nine hundred and fiftie yeares.

5 Abraham, the father of the faithfull, so named by the holie Ghost, and after him all the Patriarches: yea Moses that good man, at whose intercession God spared the wicked Iewes manie a time, and withdrew the whip of his vengeance, wherewith he was

purposed to smite them: euen ye, and the rest (Enoch onelie excepted, who after his assumption was no more seene among men) had but their time, beyond which they might not by anie dispensation passe, so that we see euen in them, notwithstanding their excellencie, the waie of all flesh, which is naturall death, manifestlie expressed.

6 It were more laborious and cumbersome, than necessarie and requisite, to adde anie more examples in so plaine & vndouted an argument. Considering then, that these men, being longer liuers than the rest, paid tribute vnto Cesar: it is verie vnlikelie that anie inferiour vnto them in all respects, should be exempted from the discharge of so due a debt.

7 This waie of all flesh walked Sampson, notwithstanding his wonderfull strength diuers waies declared: Salomon for all his wisdome, the brute whereof, togither with his magnificence and rotaltie,

tie, causeth him to be renowmed far and neere: so that neither the one, were his fortitude and might incomparable: yea, so rare and strange, as that the Lion, of all beastes the valiantest, was in his handling as weake as a Lambe: nor the other, were his knowledge so profound and heauenlie, as that the signification of no secret was too high for his wit, could adde one daie, one houre, no not so much as one minute to the length of their liues, no more than it is in mans power to put one cubite to his stature, or to make one heare white or blacke.

8 The conclusion therefore is euident, that there is one waie of all flesh, and that is death, chance it either on land by sickness, on sea by drowning, in battell by the sword: chance it either by fire or famine, by pestilence, or other maladie: chance it either sleeping, or waking, eating or drinking, riding or running, laughing or weeping: the

common and ordinarie ende is death, and all is but death, by the meanes neuer so diuers. This considered, and aduisedlie thought vpon, there were no better bridle to restraine in the coltish nature of man, and to refraine him from the filthie custome of sinne, whereupon dependeth eternall death and damnation: for this is the footepath to felicitie.

The ninth Chapter.

1 *A dead coarse compared to a looking glasse, and the necessarie doctrine thereupon depending.* 2 *Of two differing waies deciphered by the letter Y.* 3 *The testimonie of Christ touching these two waies.* 4 *Who they be that walke in the wide waie of wickednes, and of the preposterous course of the world.* 5 *That no man hath the power to reforme himselfe.* 6 *Necessarie considerations for true Christians.* 7 *Of such as hauing gone astraie in the wrong waie, retired and drew backe into the right:*

and

and of one that would not be perſuaded to tread in crooked pathes. 8 Of ſuch as walked in the wide waie of wickednes, and of their wofull caſe. 9 An exhortation how we ought to walke.

THe waie of all fleſh remembered, as it is rehearſed, the hearts of men by little and little muſt nœdes grow into a miſliking of ſinne. For as to haue a looking glaſſe before thy face, and therin to take a view of thy phyſiognomie, is a preſent and readie waie to make thee ſee anie blemiſh, wart, ſpeckle, freckle, mole, ſtaine, ſpot, or wrinkle in thy countenance, and to amend and reforme it, if it be not naturall, and brought euen from thy verie cradle: ſo, to conſider in a dead coarſe, the ſtate of thine owne bodie, when thou ſhalt be called, if thou be touched with anie care of conſcience, ſhould not onlie put into thy minde the remembrance of

death, but also the cause of the same, which is sinne: for, that men die, and returne to earth, from whence they came, the cause is sinne onelie: wherewith, if the nature of man had not bin corrupted, his state had bene heauenlie, diuine, angellike, immortall.

2 This common and vsuall waie of all flesh, is an entrance vnto two other waies, beside which waies there is no third to be loked for. These two waies, as they differ in description, as they varie in compas, as they are vnlike in proportion; so the walkers in these two waies are contrarie in disposition, diuers in qualitie, nothing like inclined. These two waies, manie hundred yeares past, were signified and set forth by a prophane Philosopher, in a letter of the crosse row, namelie Y: wherein we maie see, with what wisedome that heathen man weighed the waies of worldlings, cutting his letter in two parts, the one toward

the

the left hand broade, ample, large, and wide, because of the multitudes which it receiueth: the other toward the right, narrowe and streight, for that they are but fewe in number which tread in it, and yet roome enough remaining, and more indeed than is like to bee occupied: the more to be lamented.

3 Of these twoo waies spake he, in whome the three principall and souereigne callings were crowned, I meane Christ, King, Priest, and Prophet. For he, tendering from time to time the sickelie soule of man, and seeing by the mysterie of his diuinitie the manifold miseries wherein he was wrapped, like a fish in a net: besides the danger of damnation, whereinto he was like, had not the grace of God preuented him, deseruedlie to runne; did not onelie by preaching, but also by working miracles, seeke to late a plaister to his festered sore; but he refused the helping hand of the physician: the more pi-

tie he had so little grace. This Christ, the expresse image of his father, noted these two waies, no doubt to singular purpose, when he gaue vs this lesson worthie the learning, saieng: Enter in at the narrow waie; for wide is the waie, and broad is the gate that leadeth to destruction, and manie they bee that walke in it: but narrow is the waie, and streight is the gate that leadeth to life, and few they be that go in at it, because it is the footepath to felicitie.

4 In this wide waie walke the wicked, whome no counsell, no admonition, no preaching, no teaching, no denouncing of Gods iudgements can reuoke: whose happines and felicitie seemeth vnto them so much the more perfect, as they excéd in heaping sinne vpon sinne, and make no conscience of their inordinate liuing: naie, who is in better case, who in greater credit, who more supported than he that glorieth in his filthines,

thines, and counteth it no shame to beare about him, euen in his forehead, the notes, marks, and prints of his abhominations: How farre these swine are from the footepath to felicitie, anie man maie iudge.

5 It is not to be spoken, for the truth trieth it selfe, that these men sit in the shadowe of death: and though they seeme to haue their heauen in this life, yet doubtles both their feete are in hell mouth, and their bodies and soules are like to followe one daie, except the wonderfull grace of God, and his vnspeakeable mercie, worke in them a strange and vnthought vpon alteration. For no man of himselfe can streighten his crookednes, plaine his roughnes, soften his hardnes, sweeten his sowrenes, tame his wildnes, reforme his wickednes, cleanse his filthines, supplie his vnperfectnes: this is the worke of Gods spirit, the aide and assistance whereof we must seeke by praier and inuocation, before

foꝛe we can treadꝛ the ſwtepath to felicitie.

6 Now ſeéing that we are ſubiect vnto falling, and not able to ſtand, vnleſſe the Lord ſtaie vs: moꝛeouer, foꝛ that the ſwaie of the king and the begger, in reſpect of this life, all is one: againe, ſeéing we haue a daie of reſurrection, when weé all ſhall receiue as weé haue deſerued, paine in hell, oꝛ ioie in heauen: were it not madneſſe, naie, were it not deſperatneſſe in vs, the cogitation of theſe things, with a number moꝛe neglected, to runne on ſtill with full raines in wickednes, to become ſlaues to ſinne, to ſerue Sathan, to fight againſt God, to adnihilate oꝛ make of none effect the merits of Chriſts paſſion, to miniſter occaſion to the Angels of mooꝛning, to greéue the holie Ghoſt, to buffet and wound our owne ſoules, to thꝛowe our ſelues wilfully into deſtruction? I thinke yes: what is your opinion?

7 well fare the pꝛodigall childe, foꝛ

for he wandering in this wrong waie, and being touched in conscience, and taught that he was not right, retired, and came home with a sorrowfull song, and lamentable outcrie, Father I haue sinned. Well fare Marie Magdalen, for she trauelling in this by-path of perdition, and inwardlie called to a reformation of hir filthie life (for she was a grieuous sinner) submitted hir selfe, fell on the ground, stoped & kneeled vpon hir knees, washed the feete of Iesus with hir teares, and wiped them with the heares of hir head. Well fare the poore and contemned Publicane, for he in the heauines of his hart lamented that euer hee ranne at random in this crooked waie: hee thumped his breast with his fistes, and from the verie bottome of his heart, cried out for mercie, saieng, O Lord, haue mercie vpon me a sinner. Well fare the Niniuites, for they hauing gone astraie like lost sheepe, and walking in the waie

waie of snares, which is the waie of death, heard the prophet Jonas, ringing vnto them the alarum bell of repentance, and being reuoked from their wickednes, escaped threatened destruction. Well fare Joseph, that paterne of integritie and vprightnes: for he would not in ante wise walke with the wife of Potipher in the waie of wantonnes: hir alluring lookes, hir flattering entisements, hir proffered violence, hir instant and importunate temptations notwithstanding. These, with millians more, may teach and instruct such as tender the saluation of their owne soules, that it is better to treade the streight and narrowe path of vertue and innocencie, which leadeth vnto life, though it seeme vnpleasant and troublesome, than to wander in the wide waie of wickednes, which tendeth vnto eternall death, though it be most delectable, and fragrant: for this is no footepath to felicitie.

8 But

8 But wo vnto that cruell cutthrote, whose maister hauing forgiuen him a great debt, euen the summe of ten thousand talents, arrested his fellowseruant for a debt of an hundred pence, cruellie cast him in prison, and would not releale him, till he had discharged the whole summe, which was but fiue and twentie shillings. This fellowe walked in the waie of wickednes, and therefore he is condemned vnto death eternall. Wo vnto that graceles and dissembling sonne, who being commanded of his father to go and worke in his Vineyard, answered, that he would, and yet went not; but spent the time otherwise vnthriftilie: this man walked in the waie of disobedience, which is sinne, and therefore is in danger of eternall death. Wo vnto those mercilesse husbandmen, vnto whome the trauelling houlholder hauing let out his Vineyard, and requiring the increase of the same by his seruants,

uants whome he had sent to that purpose, was not onelie withstood in his message, but had not onelie his seruants, but also his onelie sonne, the heire of all his lands, keeping possession, abused, beaten, and killed. These husbandmen, for their crueltie, and vntust dealing, shall abie at the daie of iudgement; and as they walked in the waie of death, so death, euen euerlasting death, shall be their portion. Wo vnto those vnthanketull & careles worldlings, who being solemnlie inuited and bidden to that great supper in the Gospell, excused themselues by the necessitie of their weightie affaires, and refused to come: for they, in so doing, neglected their owne soules health, & thereby most wilfullie ran in danger of eternall death. Wo vnto him, that being vngarnished with a wedding garment, durst notwithstanding sit downe at the banket; for he in so doing did highlie offend the maister of the feast, and

and by his presumption ranne in danger of death and damnation. Wo vnto that yong man, whom Christ by his owne mouth taught how to become perfect: namelie, by selling all that he had, and giuing it vnto the poore: which doctrine seeming bitter vnto him, and too sharp for his digestion, he departed too too heauie and sorrowfull, as verie loth to paie so deere for heauenlie treasure. This rich gentleman would not paie so hie a price for the discipline of Christ, and therefore was so much the further off from life and saluation, by how much hee was neerer vnto death and condemnation. Wo vnto that couetous soule, who hauing his hart set vpon his halfepennie, inlarged his barnes to receiue his plentifull crop, singing sweetlie to his soule, Be merrie, and take thine ease, thou hast wealth enough for manie yeares: not mistrusting or doubting anie thing, that the diuels were agreed that same night to fetch

fetch his soule away. And thus, he, wretched worldling, walked in the waie of death and destruction. Wo vnto the vnclcane & beastlie Gergesens, among whom Christ working manie miracles, was so farre from anie curteous interteinment that he was desired, for the saftie of their swine, to depart from their coasts: thus preferring their hogs before their souls health, they wilfullie walked the waie of death and vtter desolation, not passing a point for the footpath to felicitie.

9 The Scripture, abounding with such examples, teacheth vs the danger of walking in darkenesse, and sitting in the shadow of death. And therefore needing no better schoolemaister vnto Christ, let vs be content to learne in them the wholsome lessons of life, which if we print in the tables of our hart, & keepe grauen in memorie, as in marble stone, to imitate and followe them, to be ruled and guided by them, so square and frame the

the whole course of our life by their rule, we shall not onelie not walk in the wais of the wicked, to eate with them in helfire the bread of affliction, and to drink the dregs of torments: but we shall tread in the footepath of the godlie, & at last enter into the Common wealth of Israell, the kingdome of heauen: which God grant, Amen.

The tenth Chapter.

1 *Of waies the sundrie kindes.* 2 *Of the waie of life opened by authoritie of Scripture.* 3 *A lesson how to be perfect and vpright.* 4 *The safetie of such as walke in the Lords waie.* 5 *The benefits flowing from this waie.* 6 *The mischiefe folowing the transgression of Adam and Eue.* 7 *Notable mens names remembred, who walked in Gods waie, and of the eternitie of the word.* 8 *The excellencie of the Lords waie set forth by similitudes.* 9 *Peters boldnesse in venturing to tread the Lords waie without the staffe of faith.* 10 *Of ten leapers, and the thankefull*

full Samaritane. 11 *That we of England are like to the Gaderens.* 12 *Of Marie Magdalene, Ioanna, and Susanna, and what we may learne of them.* 13 *What we must doo if we meane to walke in the Lords waie, and of the merchant and the husbandman by waie of example.* 14 *Of Nichodemus who sought the waie of the Lord by night.* 15 *Of the pretiousnesse of our soules.* 16 *The waie of the Lord, and the waies of the world are quite contrarie.* 17 *How they differ is proued by things that vtterlie disagree.* 18 *All creatures couet places correspondent to their nature: of the Salamander and the Hydra: with an application of this doctrine.* 19 *The immortalitie of the soule, and a lesson for all Christians to learne.* 20 *A praier or request, that it would please God to guide our feet in his waie.*

THere is a waie for the birds in the aire, a waie for the beasts in the field, a waie for the wormes

wormes in the earth, a waie for the fish in the sea. There is a waie for the winde, a waie for the raine, a waie for the sunne, a waie for the moone. There is a waie from the East, a waie from the West, a waie from the North, a waie from the South. There is a crooked waie, a streight waie, a rough waie, and a plaine waie. There is a sandie waie, a stonie waie, a soft waie, and a hard waie. There is a waie aboue, a waie beneath, a waie before, a waie behind, a waie on the right hand, and a waie on the left. There is an open waie, a secret waie, a darke waie, a bright waie. There is a waie to hell, a waie to heauen, a waie to death, and a waie to life. Of this last waie I meane to open the commoditie, and so to make a conclusion.

2 The waie to life euerlasting, is the waie wherein we all should walke: it is the safe waie for the soule, to saue it from all annoiances: all other waies, this onlie excepted,

cepted, are dangerous to enter: for they are darke lanes, as it were, leading to the dungeon of death. The excellencie of this waie is such, as that it cannot be described. For it is the waie of God, euen his owne waie, established in righteousnesse and perfection. And therfore the Prophet verie notablie speaking of this matter, hath this worthie sentence: My thoughts are not your thoughts, neither are my waies your waies, saith the Lord. As if he should say, your thoughts are vncleane, corrupt, earthly, vile, vnpure, vnperfect, sinfull, abhominable, wicked, variable, momentarie, vncertaine, wauering: for they are ingendered in your hearts, which are nothing else but a sinckehole of sinfulnes, a dunghill of naughtinesse, a puddle of filthinesse, a lake of vncleannes, and what is worst, that is your heart. As for your waies, they are no better. Thus by an antithesis, or opposition, the Lord teacheth vs what

what his waies are, euen the waies of truth, righteousnesse, puritie, and perfection: wherein whosoeuer walketh, no doubt, he is in the high waie to heauen, and treadeth the footepath to felicitie.

3 Abraham being nintie and nine yeares olde, was instructed and taught how to become perfect, the Lord appearing vnto him, and giuing him his lesson in that behalfe: I am God all sufficient, walke before me (that is, keepe thée within the compasse of my paths, wander not this waie, or that waie, but walke in one waie, euen my waie) and be thou vpright. There was no meanes, either for Abraham, or anie other holie man to vse, whereby to attaine and come to vprightnesse, but onelie the walking in the waie of the Lord, as we maie sée prooued & confirmed in this place by Gods owne mouth. How preposterouslie therefore they go to worke, which séeke sinisterlie and indirectlie to recouer perfection & vpright-

vprightnesse: some building vpon traditions of men, some vpon custome, some vpon ceremonies, some vpon Paule, some vpon Apollo, some vpon Cephas, some vpon good workes, some vpon merits, some vpon pardons, some vpon indulgences, some vpon pilgrimages, some vpon professions, all which to be but sand (Christ the rocke refused) a blinde man may discerne. For, is this to walke in the waie of the Lord? Nothing lesse.

4 This waie of the Lord is the waie of beautie & peace, saith Salomon: it is the waie of holinesse, saith Esaie: it is the waie of streigtnesse, euennesse, plainnesse and smoothnesse, saith Ose and Jeremie: in this waie whosoeuer walketh, the moone shall not hurt him by night, nor the sunne annoie him by daie: the pestilence shall not touch him, the arrowes of the hunter shall not wound him, he shall not stumble, nor hit his foot against a

a stone, the Lord will ouershadowe him with the shield of safetie, the Lord will be his defense, his buckler, his speare against all his enimies, no lightning from aboue, no earthquake beneath, no consuming fire on this side, no raging sea on that, no element, no planet, finallie, no creature shall doo him anie harme. This honor will the Lord vouchsafe all such as walke in his waie, which is the waie of life, the high waie to heauen, and the footepath to felicitie.

5 David oppressed with the crueltie of his enimies, and fearing great dangers, calleth vnto God for succour. His petition consisting of manie parties, whereof some concerne himselfe, othersome his aduersaries, this is one thing which he craueth at the handes of his maker, Make thy waie plaine before my face, saith that good man. Giuing vs to vnderstand, that by walking in the waie of the Lorde, we haue our felicitie fulfilled, as by

the contrarie, the measure of our confusion and cursednes is made vp. Yea, to walke in the waie of the Lord, is the rule to make our crooked waies streight, the plainer to make our rugged waies smoth, the lanthorne to make our darke waies bright and lightsome, according to that saieng of the Prouerbewriter, The way of the righteous shineth as the light, that shineth more and more vnto the perfect daie. This is the waie of wisdome and knowledge, wherein who so walketh, hee shall haue rome enough, and when hee runneth, he shall not stumble or fall.

6 In this waie once were placed our great progenitors Adam and Eue, if they could haue beene content: but they forsoth, so busie were they, and inquisitiue after another waie, which the diuell put into their heads, forsooke the first waie, which was the safe waie, and toke a second waie, which was the waie of death, whereunto they

they were perſuaded by Sathans ſubtill ſuggeſtion, and ouercome at length by his malignitie and heliſh vndermining, taſted of the tree of life, whereupon did growe the fruite which they were bidden, not ſo hardie of their hearts, ſo much as once to taſte. Ah fooles void of wiſedome, and deſtitute of grace! why did you ſo? fie vpon your follie, which hath purchaſed immortall ſhame. were you placed in the waie of perfection, in the waie of plentifulnes, in the waie of felicitie, in the waie of bleſſednes, in the Lords owne waie, and yet would be better? But ſée the iudgement of God, the earth by this meanes became accurſed, and all the offspring of man ſubiect vnto death.

7 There haue béene, that haue walked in this waie of the Lorde, fewe, though in number not manie, whoſe names, for perpetuall memorie, are recorded in Scripture. Among theſe were Enoch, Noah, Abraham, Iſaac, Iacob,

Moſes, Aaron, Phinees, Joſue, Caleb, Samuell, Nathan, Dauid, Salomon, Elias, Elizeus, Ezechiell, Iſaias, and diuers other, whome by name to rehearſe, were labour neceſſarie I confeſſe, but for tediouſnes. That theſe men walked not in the waie of the Lord, who dare be ſo bold as to affirme? ſeeing the finger of the holie Ghoſt hath regiſtred the ſame in the euerlaſting courtrolles of the holie Scripture, the vnchangeable word of the eternall God, whereof not ſo much as one iote or tittle ſhall paſſe, when all things elſe ſhall be conſumed, and vtterlie come to naught.

8 Thinke you that this waie of the Lord is anie other thing, than the rich treaſure hid in the field, which when a man hath found, he departeth for ioie, and ſelleth all that hee hath for readie monie to purchaſe that field? Or is not the waie of the Lorde that rich and pretious pearle, which liked a Mer-

Merchantman so well, that hee was content to make an exchange of all that hee was worth for the same: Or is not the waie of the Lord that pure and fine siluer, seauen times tried in the fire, and purged from all kinde of drosse, so that nothing is comparable thereunto: Or is not the waie of the Lorde that same rich ie well house, wherein are laide vp for all such as walke therein, gifts of exceeding great valuation: yea, so excellent, as that they can not sufficientlie be commended: I thinke yes, and to warrant me herein, I haue the expresse word of God.

9 We reade in the Gospell, that Iesus Christ walking vpon the sea, was supposed and thought of his disciples to be a spirit: for the resolution whereof, Peter among the rest required to come vnto him vpon the water, which beeing granted, he lept out of the ship, and walked on the waues toward Iesus: but a mightie winde arising,

Peter was afraide, and began to linke: Why was this? Euen because he wanted the walking-staffe, which euerie one that would go in the waie of the Lorde, ought to hold in their hand, and that is faith. For had not Christ stretched out his hand, and supported him, he had perished, had he had a thousand liues.

10 Christ passing vpon a time betweene Samaria and Galile, opened the waie of his father vnto ten lepers. Among these ten, there was one Samaritane, who onlie and alone, notwithstanding the benefit which they receiued was generall, had this walking-staffe, whereby he kept his feete right in the waie of the Lord. For the other nine, assone as they were cured, forgat themselues, and returned not to giue thankes vnto him, by whose helpe they were healed. Such lepers there are among vs not a few, who from the crowne of the head, to the sole of the foote, haue

haue no sound place, but all infected, lothsome, and filthie, that is, ouergrowne with sinne, in so much, that there is no part of their soule, but it is attainted. If among this great and infinite number, one Samaritane might be found, some signe it were, that the graces of God are not powred vpon vs in waste, neither his benefites ill bestowed.

11 But it is so far vnlike, that anie of vs should be a Samaritane, that wee shew and proue our selues rather to be Gadarens, vpon whome the common prouerbe is iustlie verefied, that it is no casting of pearles before swine. It is now twentie and odde yeeres since we haue had among vs the iewell of Gods word, than the which nothing is more pretious, vnto the which anie thing compared appeareth meere mucke, by the which anie thing tried is found lighter than vanitie. This word, notwithstanding it be the trumpet, where-

by wee are called into the waie of the Lord, and continuallie moued to treade the footepath to felicitie, is contemned, neglected, and despised, the preachers of the same derided, the prophaners thereof preferred, the professors of it abused, the suppressors thereof maintained, so that it is no maruell though the waie of the Lorde be so little, naie, nothing at all in comparison, frequented or vsed, seeing the ordinarie meanes whereby we are called and lead therevnto, is so carelesse reiected.

12 Among manie that were healed of their infirmities, deliuered of diuelles, and restored to their right wits, wee reade of three women, namelie, Marie Magdalen, Joanna, and Susanna: these (saith the holie text) ministred vnto Christ of their substance, thereby acknowledging the benefits which they had receiued, and declaring in like maner, by their perceiuerance and knowledge of God, that they were

were in the waie of the Lord. Is it not a shame that women, which are the weaker vessels, should put vs in mind what we ought to do? That which they receiued, was temporall, it was corporall, it was transitorie, and yet they shewed themselues thankefull: we haue had at Gods hands the riches of his truth, which are spirituall, and euerlasting, subiect to no change, vnder no alteration, & yet we haue not the grace to glorifie and praise God, as we ought, for the same: naie rather, we loath the truth, we surfet of it, such fulnes wee haue thereof: we are wearie of hearing it taught, we prefer vanities, yea, diuelish vanities before it, whereby we bewraie our hellish inclination, and manifestlie prooue how farre wide wee wander out of the Lords waie, and leaue the forepath to felicitie wee know not in what corner.

13 To passe through this waie, wee must be content to carrie the

crosse, euen the crosse of Christ, I meane afflictions and persecutions for his holie name sake: otherwise we shall not be thought worthie followers of him. We must renounce our selues, we must forsake friends and kindred, we must cast awaie wicked Hammon, we must refuse no tribulation, no torment, no losse, no damage, no wrong, no iniurie, no anguish, no not death it selfe, were it neuer so terrible. For if the merchantman for lucres sake, and increase of commoditie, aduenture th life and goodes vpon the sea, enduring all tempests that arise, and suffering euen the worst lucke that may light vpon him, with a contented mind, in hope to obteine the fruite and profit of his trauell: if the husbandman repineth not to tarrie the time of the yere, after his painfull plowing, his diligent sowing, and other his necessarie labours, with sweating browes, and bedewed lims susteined, & then gathereth into his barnes the plentifull

tifull crop of his ground: shall wée thinke much to suffer for Christs sake, for the truths sake, for sure conscience sake, for our soules sake, temporall paines, and momentanie troubles: knowing that these are preparatiues to life euerlasting, & that wée can not walke in Gods waie, vnlesse wée yéld our necks to beare his yoke?

14 Fondlie plaid Nichodemus, that great lawier and ruler among the Iewes, his part, in comming to séeke the waie of the Lord by night. For hée preferring his worldlie reputation and countenance, before the knowledge of Gods kingdome, and being ashamed to be séene in the date time, to haue recourse vnto so contemned a person as Christ, prooued himselfe to be as he was, euen a louer of himselfe, a popular fellowe, that is, such a one as estéemed more of his worship and credit, than of the doctrine of truth. Wherein he declared his infancie and grosse ignorance touching

touching regeneration: his great learning, knowledge, and experience in other points naught auailing. Thus wee see, that for one furtherance and helpe to lead vs to the waie of the Lord, and to bring vs to the footepath of felicitie, there are twentie: yea, and twice twentie hinderances and lets, which lie like blockes, ouer which there is no leaping, vnlesse the Lorde put vnder his hand, and lift vs ouer them.

15 Now therefore, forsomuch as there is but one waie vnto life euerlasting, but manie waies vnto death and condemnation: requisite it is, that wee which are placed in this world, as in a wildernesse, and haue a pilgrimage to walke, should first, and principallie haue, as they saie, an eie to the maine chance, that is, should haue a singular regard to the safetie of our soules: the pretiousnesse wherof Christ commended vnto vs, when he said; what will it profit a man to gaine all the world,

woꝛld, and to loſe his ſoule: Meaning indeed thereby, that all the pompe, the riches, the treaſure, the pleaſure, and whatſoeuer belongeth to this life, are nothing counteruailable oꝛ equiualent to the ſoule, the excellencie whereof, if there were none other pꝛoofe to confirme it, is ſufficiently ſet foꝛth by the rich ranſome that was paid foꝛ it, to redeeme it out of captiuitie and thraldome: I meane the pꝛetious bloud of Ieſus Chriſt.

16 Setting aſide therfoꝛe all by-waies which leade vnto death, it ſtandeth vs vpon, if we tender our ſaluation, to ſeeke the waie of the Lord whiles it may be found. The maner how, is declared befoꝛe at large, euen by denieng our ſelues, and foꝛſaking the woꝛlde, with whome whoſoeuer doth acquaint himſelfe, vnpoſſible it is that hee ſhould once ſet foote in the waie of the Lorde. Foꝛ the waies of the Lord are good and righteous altogither, as ſaith the Pſalme-writer: but

but the whole worlde is set vpon mischiefe and villanie, saith the Apostle. So that betweene the waies of the Lord, and the waies of the world there is no affinitie, no likenesse, no equalitie: nale, there is a flat opposition and contrarietie.

17 Is it possible that the lambe and the woolfe, the spider and the flie, the falcon and the feasant, the hound and the hare, the peacocke and the snake, the cat and the mouse, the owle and the nightingale, the iuie and the oke, the vine-tree and the colewort, or what else is of contrarie inclination, should agree together, & the one not spoile the other? The waies of the Lord, & the waies of the world, are much more at variance. For fire being hot and drie, is not a greater enimie vnto water that is colde and moist: life being sensible, quickening, and pleasant, is not a more mortall foe vnto death, that is senselesse, ouglie, and dreadfull: blacke being darke and dim, is not more con-

contrarie vnto white, that is light-some and bright: Christ being perfection it selfe, is not more contrarie vnto Antichrist the childe of perdition: heauen aboue, is not more vnlike to hell beloure: finallie the triumphs of celestial Sion, are not more differing from the torments of the infernal lake, than the waies of the Lord, which are pure and cleane, and the waies of the worlde, which are filthie and lothsome.

18 We see that euerie thing coueteth a place to liue in agreeable to their nature. The fish in the riuer, the beast in the medowe, the bird in the aire, the worme in the earth. Experience teacheth vs no lesse, and reason prooueth it to be true. Wherevpon it is recorded in monuments of memorie, that the Salamander, and the Hydra, two mortall enimies, and creatures of contrarie qualitie, encountering vpon the land, did so wound one another, that they were well nigh destroi-

destroied. The Salamander, desirous to recouer himselfe, left off fighting, and flew into the fire, which restored vnto him his former strength: the Hydra seeing this, retired in like maner, and lept into the water, where he recouered all the force that he had lost: and thus they both, by betaking themselues to their naturall places, preserued their liues, which otherwise had beene in hazard.

19 These creatures, and diuerse other maie teach vs wit. For seeing that wee haue no continuing citie here, but looke for one to come: is it not our partes to direct our steps thitherward, considering that wee are not like vnto beasts, birds, fishes, wormes, serpents, or anie vnreasonable thing: but immortall, like our maker, whose image we beare about vs? It were vantage for vs to meditate hereupon, and to haue our mindes aboue, not raking like dunghill cockes for a barlie corne in mucke: but like eagles

eagles lifting our selues aloft with the wings of faith.

20 And thus much touching the waie of all flesh, which is death: the waies of the worlde, which are sinfull and lead vnto hell: the waies of the Lord, which conduct vs vnto the footepath of felicitie, and so to life euerlasting. In which waie, being the right waie, the true waie, the perfect waie, the certaine waie, the pure waie, the cleane waie, the vndefiled waie, the Lord giue vs grace to walke whiles we liue and drawe breath in this our earthlie tabernacle, that we may, when wee are called out of the same, treade the footepath to felicitie, enter in at the glorious gate of heauenlie Hierusalem, and there enioie our appointed mansions, not made with handes, but established by the word of eternitie, to whome be all dominion, power, and maiestie,

Amen.

A looking glasse for *the Christian Reader*,

conteining summarilie *the substance of all the doctrines* deliuered before at large.

A Listning eare that loues to learne
how to amend that is amisse,
By grace diuine shall haue the choice
of that which good & healthfull is.
Resist the force and strength of sinne
with spirituall artillerie,
Absteine frō noisome lusts: This is
the footepath to felicitie.
Haue alwaies in remembrance
Christ Jesus crucifide to death,
And let the same thy comfort be,
till vtter gaspe of life and breath.
Meeke minded be, all pride detest,
and learne of Christ humilitie,
Forbeare thy furious foe: This is
the footepath to felicitie.

Lament

Lament the lacke of faith and truth,
which lies forsaken and forlorne,
Exhort to peace where it doth want,
and of the needie thinke no scorne.
Make much of such as pleasure take
in fostering loue and charitie,
In such is hope of grace: This is
the footepath to felicitie.
Nothing so much doth like the Lord
as louing of his heauenlie lawe,
Giue eare therto, and from the same,
let no allurement thee withdrawe.

An vpright life delight to leade,
thy lust keepe in captiuitie,
By vertue honour seeke: This is
the footepath to felicitie.
Reuolt not from the word of truth,
but euen to death the same profesſe,
And make account that thy reward
will be eternall happineſſe.
Hell is the hire of euerie one,
that is to truth an enimie,
A true beleeuer die: This is
the footepath to felicitie.
Marke what reposed is in heauen,
for such as do their maisters will,

Free libertie from thraldoms yoke,
and blessed Angels food their fill.
Lord lighten thou our miskie eies,
that we may loue the veritie,

Extend

Extend to vs thy spirit: This is
the footepath to felicitie.
Make vs to ioie in nothing more,
than in thy word procuring peace,
I meane thy Gospell full of grace,
the loue whereof, O Lord increase.
New harts, new minds create in vs
and make vs like thy maiestie.
Good, like thy selfe, so shall we finde
the footepath to felicitie.

Amen.

FINIS.

A Guide to Godlineſſe,

diuided into three ſpeciall *branches: namelie,*

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A Chriſtian treatiſe, and no leſſe ſweete and comfortable, than neceſſarie *and profitable to be read, both for* common and priuate vſe, &c.

By Abraham Fleming.

1. *Timoth.* 4, 8.
Godlines is profitable vnto all things, which hath the promiſe of the life preſent, and of that which is to come.

¶ Printed at London in the now *dwelling houſe of Henrie Denham* in Alderſgate ſtreete at the ſigne of the Starre.

1586.

A Preface to the true *Christian Reader.*

AMong all the meanes which God hath ordeined to bring man to the eſtate of bleſſednes, I finde praier to be pretious, profitable, and neceſſarie. Pretious, becauſe it is the incenſe which wee are commanded to burne vnto the Lord in the ſanctuarie of our harts: pretious I ſaie, becauſe thereby wee obteine at the hands of God, whatſoeuer tendeth to the good eſtate of the ſoule: and yet once againe pretious, becauſe the Lorde God, at the aſcending thereof vp into heauen, ſtretcheth foorth his bountifull hand, and largelie beſtoweth vpon vs whatſoeuer is beneficiall for our mortall bodies.

Profi-

Profitable, becauſe it procureth vnto vs the miniſtration of all maner commodities behoofull for this life. For it is the onelie inſtrument, which wee are commanded by Chriſt in the Goſpell to vſe, if we ſtand in neede of anie thing, either temporall or ſpirituall, during our pilgrimage in this life, as the verie words of our ſauiour ſeeme to import in this ſenſe, ſaieng: Whatſoeuer yee aske of the father in my name, it ſhall be giuen you. Againe, Aske, and ye ſhall haue: as if he ſaid, If yee aske not, yee are worthie to want, becauſe you neglect the vſe of the precept.

Now, who is ſo ignorant, but knoweth, that the asking, which Chriſt meaneth, is praier? For to aske of God, is not to aske after the maner of men, with a kind of carnal and corruptible affection, the end whereof is to ſtaie the force of concupiſcence, or deſire, and the obteining of that which is required: but it is an inward, ſecret, heauenlie, and

and ſpirituall motion of the minde, liſted vp aloft with the winges of faith, and preſenting it ſelfe before the throne of his diuine Maieſtie, there attending vpon the will of his good pleaſure.

Neceſſarie alſo, bicauſe we maie not, neither can be without it, vnleſſe wee meane to leade a defectiue life, euen a life full of wants and imperfections. For if there had not beene a neceſſitie in praier, Chriſt would not haue charged vs therewith, by a ſpeciall commandement, not ſo ſeldome as a hundred times recited. Being therefore pretious, profitable, and neceſſarie, it is our parts to vſe it, to frequent it, & to make it our dailie exerciſe, knowing that to praie often is often to receiue: and by often receiuing wee waxe rich to Godward, and by waxing rich in that reſpect we become happie & bleſſed. Now to atteine vnto theſe ioies, though thou haſt (gentle Reader) not ſo few as a thouſand helpes and fur-

therances, yet thinke not ſcorne, I beſeech thee, in the bowels of Chriſt, to vſe this my guide to godlineſſe, though it be miniſtred vnto thee by a poore earthen veſſell, wherein I haue obſerued this courſe, diuiding it into three branches: the firſt, Confeſſion: the ſecond, Petition: and the third, Thankeſgiuing, each following other in ſequence orderlie, as by proofe in peruſing ſhall appeere. Eſteeme my trauell accordinglie as it is meant, praieng the Lord to increaſe my knowledge in the myſteries of his truth, and I will beſeech his goodnes to kindle and keepe quicke thy godlie zeale and loue to the ſame.

Abraham Fleming.

The

The first Branch, of confession.

The first Blossome, conteining

1 *A generall inuocation vpon* GOD, *with a common confession of our owne vilenesse.* 2 *Our cursed estate, notwithstanding Gods grace offered by the Gospell.* 3 *The peruersnesse and crookednesse of our nature, with our corruption farre exceeding all other.* 4 *The small regard that wee haue of the Gospell, with our ignorance of Gods truth, and his true seruice.* 5 *The knowledge of God ioined with hypocrisie, is detestable, and what insueth our vnfruitefull profession.* 6 *A confession of our defections in godlie zeale and discipline.* 7 *How wee are affected to the Lawe and the Gospell.* 8 *The treasure of the truth maketh our guilt the greater.* 9 *The little effect that Gods great liberalitie hath among vs wretches vngratious.*

1 LORD, which art glorious in power & holinesse, we being but dust and ashes, with the casting of our selues down at the feet of thy high Maiestie: confesse that wee are most vile sinners, conceiued and borne in sinne, and that we are by nature nothing else, but a lumpe of all wickednesse, whose naturall propertie is to growe in sinne, as we growe in yeares, and to waxe strong in wickednesse, as the powers of our minds and bodies receiue strength.

2 There is in vs, no holsome nor sound knowledge how to obeie thée: there is no maner of good will or affection to please thée: finallie, there dwelleth no good thing in our flesh. And although our cursed estate doth herein greatlie appeare, yet our sinne is made out of measure sinfull, through the exceeding grace which thou offerest by the Gospell of thy deere sonne: wher-

by

by we are so farre from profiting, that of our selues wee should waxe worse and worse.

3 For the more light of knowledge is shewed, the blinder would we remaine: the greater obedience is taught, the frowarder and stubberner would we become: if thou by the mightie working of thy holie spirit, shouldest not cause it to bee fruitfull. And although wee haue this naturall corruption in common, with the whole rotten race of Adam: yet we confesse, that in vs it hath budded, and shot forth so much more than in others, as we haue had mo meanes to kill it, and to cause it to wither, than others haue had.

4 Where first of all, the gratious offer of the treasure of thy holie Gospell vnto vs, maketh vs guiltie manie waies. For where passing by manie other nations, thou hast trusted our nation withall: yet with a number of vs, it hath found as small intertainment, and felt as

great resistance, as amongest them, at whose gates it neuer knocked. For a great portion of the land, partlie neuer yeelding themselues to the obedience thereof, and partlie falling from it, after they had once yeelded: stand proudlie as it were at the staues end with thee. The rest, which make profession of their submission vnto it, doo it not accordinglie. For first, there bee heapes of our people, which either through a deepe rooted affection, and loue to Popish religion, or through a wicked opinion which they nourish of embracing the truth set forth, are so mouſled, blinded, and misled, as that they still abide in an vtter ignorance of the truth it selfe, in such sort, that although there bee no want of preaching, yet they are as rawe in the knowledge of the true seruice of thee, as they were expert before in the seruice of the diuell.

5 And where knowledge is to anie such sufficiencie as is requisite,

site for the inheritors of the kingdome of heauen: there is it (for a great part) ioined with such hypocrisie, as maketh them more detestable before thee (which searchest the verie reines) than if they had still continued in their ignorance. Now, for the remnant of vs, which through grace haue truelie, and faithfullie beléeued, it is with so great weakenes of faith, and so small reformation of manners, that our glorious profession of the Gospell, supported and borne out with so small shewe of good fruites, which the excellencie thereof doth require, maketh not onlie the enimies to condemne vs, but our selues to suspect one another, whether we belong vnto thee or no.

6 Wherein O Lord, we acknowledge that to be our great and horrible sinne, that being put in trust with this vnspeakeable treasure of thy holie Gospell, and preferred before our neighbors, professors about vs: yet we are in thankefull

obedience vnto thee, behind them all: first in knowledge, last in zeale: before them in the doctrine of thy holie Gospell, behind them in the discipline of the same.

7 The yoke of the slauerie of our bodies with their popish religion laide vpon vs, we willinglie shake off: but the holie bands of thy lawe, whereby our riotous life and affections should bee brought into bondage, we dow hardlie and beauilie admit. The Gospell, which brought a freer vse of our lawfull honours, pleasures, and commodities, was welcome vnto vs: but the same Gospell, which refraineth the vnlawfull licentiousnes of our ambition, intemperancie and couetousnes, is not so. Finallie, so much of the Gospell, as doth more nerelie respect our saluation, wee seeme to haue some care to retaine: but so much of it as doth more directlie respect thy glorie, and the profit one of another, wee make small account of.

8 And

8 And seeing the naked treasure of thy holie Gospell had béen a rich reward of a most seruiceable subiection: it comming vnto vs not alone, but accompanied with so long a peace, with so great a welth, so plentifull aboundance of all things, as this land hath neuer or seldome vsed, other lands about vs haue long loked after, maketh our guilt a great deale more: because that in thy so great a larges towards vs, we haue béen so vngrattous towards thée againe.

9 Here therefore is another staier, whereby our sinne climeth higher. For that wée, in the commodities of this life, surmounting our auncestours of the same profession of the Gospell, in the time of King Henrie the eight of most famous memorie, and King Edward the sixt: are, for the fruites that such a liberalitie asketh at our hands, a great deale worse than they: and going beyond other lands in these outward blessings, are outrunne

of them, euen in the verie outward testimonies and tokens of our obedience towards thée.

The second Blossome,
conteining

1 *A confession of particular sinnes in seuerall estates, and first against Gouernours. 2 Against Iudges, and their indirect proceedings. 3 Against ministers. 4 Their inordinate affections. 5 Their imperfections, wants, and infirmities. 6 Against the people, and their lacke of loue to the truth. 7 Our securitie, and want of grace. 8 The aggrauating of our sinnes and making of them more huge and heinous. 9 The burthen which Gods Lawe laieth vpon our shoulders. 10 Our vnworthines of anie benefit or good blessing, either temporall or eternall.*

1 OVer and besides this huge heape, and (as it were) reeke of our generall and common sinnes,

sinnes, we haue to confesse (at the barre of thy iudgement seate) the particular sinnes that we haue cocked vp in our seuerall estates. For our gouernours, O Lord, for the most part, being more mindfull of the fulfilling of their affections, than either of thy glorie, or of their good estate which are committed vnto them, haue not held so steadie a hand as they ought to haue done, either for the stablishing of the lawes, by which (vnder thee) they should haue ruled vs, and we by them should haue bene gouerned of thee, or for the thorough execution of so manie, and so farre forth as they haue bene well established.

2 Our iudges and other ministers of iustice likewise, haue either ignorantlie, or corruptlie declined from righteous iudgement: or giuing sentence for the truth, they haue done it (diuers of them) with no cõscience of thy true feare, or loue of truth, but for respect, either of vaine glorie, or of persons.

3 The

3 The ministers, which should haue beene lights vnto all estates, haue for the most part, no light in themselues: and their estate, in whose good constitution and sound health, the rest should haue recouered their health, is of all other the most sicke vnto death. For if the whole number be surueied, scarse the hundred will be found to be in the lot of a faithfull ministerie.

4 For ah alas: how manie are there, which occupieng the place of ambassadours, either for want of abilitie, or for that they loue ease and sleepe, carrie no tollerable ambassage at all? How manie which carrieng the light of the Gospell in their mouthes, carrie also in their hands, the filthie water of ambition and couetousnes, wherewith to quench it?

5 And those which by thy grace, are for their might and will in some good measure iustifiable: notwithstanding, for the most part, beare it with such infirmitie, through

through slippes, as well in a sound & substantiall maner of teaching, as also in an euen life answering thereunto, that if thy blessing were not maruellous vpon their labours, wee should not neede to feare the quenching of this fire of the holie Gospell, kindled among vs by the enimies: as that which hauing so small attendance of blowing, would die of it selfe.

6 Finallie, the people beare so small loue vnto their gouernours of all sorts, in loue so small reuerence, and in them both so little willing obedience, that it maie be (not vneasilie seene) that all the partes of the Church and Commonwealth, haue conspired to prouoke the Lord God against them. These our great and ouergrowne sinnes, albeit they are gotten aboue our heads, yet rest they not heere. For where thou hast by thy holie seruants, the Ministers of thy blessed word, sharpelie chidden vs, and in a seuere denouncing of thy

thy iudgements due vnto them, fearefullie threatened vs for them: yet haue we not trembled at thy voice, at which the Mountaines do melt, and the rockes do rent asunder.

7 A strange thing, that the Lion should roare, & the weake Lambes should not bée affraid: that the Lord of hoastes should proclame warre against vs, and we should not goe forth and méete him, for intreatie of peace. Naie, his wrath (as hath bœne shewed) hath bœne and yet is kindled among vs: and yet as senslesse men, and as dead flesh, we are not mooued. We are pricked, and we feéle it not. We are wounded, and we do not so much as alke, who hath stricken vs. The tempest that is comming toward vs, threateneth our vtter drowning: and yet as a drunken man, we lie sléeping in the verie toppe of the mast.

8 Whereby it is euident against our selues, that vnto the multitude of

of our sinnes, we haue added another degree of wickednes, which is the continuance in them: vnto our disobedience, we haue ioined stubbornes, and the biles and botches of our rebellion being ouglie in thy sight, do through the putrifaction, and festrednes of them cast out such a stincke, as the earth which we tread vpon, the waters which we drinke, and the aire which we breath, are tainted and poisoned with the infection of them.

9 Yea Lord, taught by the wonderfull iustice of thy righteous lawe, we charge vpon our heads all the sinnes of our fathers and grandfathers, to the vttermost of our generations which are past: as those whereunto we are suster inheritours, than vnto anie lands or goods that they haue left vs, whereby it falleth out against vs, that our sinnes touch the clowds, yea, breake into the heauens of thy Maiesties owne residence: whose measure

measure being alreadie (as it seemeth) filled, there remaineth nothing, but that it should be turned vpon our heads.

10 Whereupon we make against our selues another confession, that we are vnworthie of all the benefits of this life, or of the life to come: both those which we either haue, or yet hope to enioie, from the greatest to the smallest, from the kingdome of heauen, to one onelie drop of water: that we are worthie of all the plagues, which either haue heretofore seazed, or beene yet possessed of vs. Yea, if thou shouldest ransacke all the hid and secret treasures of thy fearefull iudgements, which in thy lawe thou threatenest against the breakers thereof, not onelie to the raling and sweeping of vs from tht face of the earth, but also to the throwing of vs headlong into the bottomlesse pit of hell: yet would we therein also acknowledge thy righteous iudgements. For to vs belongeth shame

ſhame and confuſion of faces, but vnto thee glorie and righteouſnes.

The third Blaſſome,
conteining.

1 *An appeale to Gods promiſes in Chriſt, for the remiſſion of our ſinnes.* 2 *The blood of the Lambe waſheth vs woell white.* 3 *A praier in the behalfe of the diſperſed church, againſt Papiſts and Heretikes: and for godlie vnitie.* 4 *Gods bleſſing maketh our land fruitfull: and that wee are the Lords ſheepe, our vnworthineſſe notwithſtanding.* 5 *A requeſt for the continuance of his loue and mercie.* 6 *To what end it is to be deſired.*

1 ALl this, both guilt of ſinne, and deſert of punishment notwithſtanding (O father of mercies, & God of all comfort) wee truſting vnto the promiſes which thou haſt made vs in Jeſus Chriſt, are bold thorough him, humblie

humblie to call for the performance of them. And first we humblie desire thée, to forgiue vs all our sins. Thou hast said, that if we confesse our sinnes, thou art faithfull to forgiue vs them. We acknowledge the debt, cancell therefore the obligation: let not the multitude of them preuaile against vs, but where our sinne hath abounded, let thy grace more abound: and as we haue multiplied our sinnes, so we praie thée to multiplie thy mercies.

2 And although we haue by continuance in them, so soked our selues, that thereby we are not onlie lightlie stained, but also haue gotten as it were the scarlet and purple die of them: yet let them all (we praie thée) béeing washed in the bloud of thy swéete Lambe, be made as white as the snowe in Salmon, and as the woll of the shéepe which come from washing. And to conclude, as our sinnes haue magnified themselues in an infinite

infinite length, breadth, deapth, and height: so let thy mercies (which passe all vnderstanding) of all sides and estates outreach them.

3 Therefore also we most humble desire thée, O Lord, that the sinne being pardoned, thy wrath which is already declared, may be appeased towards all the Churches of our profession, and especially towards vs, that the manifolde breaches of the Churches, and Commonwealthes mate bée made vp, that those being receiued into the bosome of the Church, which belong to thine election, the rest of the Papists and Heretikes may be vterlie rooted out, and that our enimies in religion béeing slaine, we mate to the vttermost thinke all one thing, in the honest and peaceable gouernement of the Commonwealth.

4 Vpon which vniting of vs in all truth and honestie, the curses of the plague and barrennesse being remoued, a wate mate be made to thy

thy blessings, which (as the hils dw the vallies) may make our land holesomelie fruitefull. And that not onelie the wrath, which is alreadie kindled, may bee quenched, but that which hath beene latelie threatned, may be ceused to retire. For the grant whereof vnto vs, wee beseech thee to remember, that how vnworthie soeuer, yet are we thy people, and the sheepe of thy pasture, whome thou hast redeemed with thy most pretious bloud, watched ouer with a carefull eie, defended with a mightie hand: despise not therefore, O Lord, the workes of thy hands.

5 And seeing thou hast loued vs when wee hated thee, visited vs, when we desired thee not, then acknowledged vs, when wee knewe thee not: now that there be a number of vs, which loue thee, desire thine abode, and acknowledge thee: hold on thy loue still, depart not from vs, denie vs not. O thou God of truth, which art the God that chan-

changest not. And if thou wouldest or couldest forget vs, calling vpon thée, yet what should become of thy great name, which is called vpon by vs? And therefore for thy glories sake, and for thy blessed name sake, which in our destruction should be rent and runne through, spare vs, spare vs good Lord, according to the vsuall dealing, which thou hast euer kept with those, which in praier haue had recourse vnto thée, and according to the old and vnchangeable nature of a mercifull, kind, sparing, and long suffering God.

6 Which mercie wée do not (O Lord) desire, to the end that wée should tumble and swallowe our selues in our accustomed neglect, and contempt of thy holie word: but together with mercie for our sinnes, and the reward of them, we most humblie craue vpon the knées of our hearts, that for the time to come (how long or how short soeuer) we with deniall and detesta-

tion

tion of our selues, and of our wicked lustes, may offer vp vnto thée in Jesus Christ, our selues, our bodies, and soules to bée seruants at thy holie commandement in that reasonable seruice, which the high reason of thy holie word doth prescribe: and to be weapons, or instruments of righteousnesse, and holines, as they haue bene heretofore of the contrarie. All which things, as whatsoeuer thou knowest to be further nédefull for vs, or for ame of the Churches, wée praie thée, as our Sauiour hath taught vs, saieng: Our Father which art in heauen, &c.

The fourth Blossome,
conteining.

1 *A confession of sinnes, and their due desert.* 2 *Transgression in thought, worde and deede.* 3 *None able to beare the burthen of our offenses but Christ alone.* 4 *A petition for a liuelie and feeling faith, and the fruites of the same.* 5 *For victorie against sinne*

sinne, by the assistance of Gods spirit. 6 For the due examination of our thoughts, and an vpright heart. 7 For conuersation fit and agreeable to our calling. 8 For constancie in our profession, against all temptations and impediments.

1 O Mercifull and heauenly Father, we thy seruants dow humblie prostrate our selues before thy diuine Maiestie, acknowledging heere in thy sight our hainous offenses committed against thine omnipotencie, seeing and beholding thy heauie wrath against them. We feele our selues laden (O Lord our God) with a huge companie of horrible sinnes, whereof euen the verie least (beeing but conceiued in thought) is sufficient inudgement, to throwe vs downe to the euerlasting burning lake.

2 Our owne consciences, O Lord, do beare witnes against vs, of

of our manifold transgressions of thy blessed lawe, of our securitie and senslesse blindnesse, running headlong to destruction, committing sinne after sinne, although not notorious to the world, yet horrible before thine eies. The thoughts of our hearts rise vp in iudgement against vs: the vanitie of our talke before thy Maiestie condemneth vs: the wickednes of our deeds from thy sight reiecteth vs: all our wicked thoughts, words, and deedes, with the inward corruption of our nature, do altogether, as it were a whole lumpe and loade of sinne, lie heauie vpon vs, and with their intollerable weight, do euen presse vs downe to hell:

3 We do dailie grone vnder the burthen of them, inwardlie lamenting our owne follie, so greedilie running into them. In heauen, earth, or hell, we see none able to susteine the weight of them, but euen thy dearelie beloued sonne Iesus

Jesus Christ, who in mercie infinite, and compassion endlesse, hath susteined and ouercome that endlesse punishment due vnto them: in him therefore, in him most mercifull Father, and through him, we come to thée, being fullie assured according to thy promise, that thou wilt accept and take that full recompense, which he thy deare sonne hath made for vs, as a iust ransome for all the sinnes of all those, who with a true faith take hold on him. In him therefore we sée thine anger towards vs appeased, thy wrath satisfied, and our debts paied.

4 Increase in vs (good Lorde) wée beséech thée, this liuelie and féeling faith: for we féele it oftentimes in vs verie weake, and troubled with manie doubts: increase it in vs (O Lord) that we maie through thy holie spirit be assured, that the punishment of our sinnes is fullie in thy Sonne discharged. Make vs, O Lord our God, to

feele this same in our soules and consciences, that Iesus Christ is ours, and all that he hath done, that we are grafted into his bodie, and made one with him, and therefore fellow heires with him of euerlasting life. Let vs not onelie haue these words in our mouthes (good Lord:) but through thy holie spirit, let vs feele the comfort of them in our harts fullie sealed and setled in vs, that we feeling our selues inwardlie before thy iudgement seate discharged, and our consciences towards thee released, may be swallowed vp with an vnfeigned loue toward thy heauenlie Maiestie, and towards our brethren for thy sake.

5 Make sinne to die in vs dailie more and more, that we may hate, detest, and vtterlie abhorre all sinne and wickednes in all men, but especiallie in our selues: that we may stronglie (through thy holie spirit) set our selues in open warre and defiance against all sin and

and wickednes, that we please not our selues in our sinnes, but streightlie examining sinne by the iust rule of thy holie lawes, we may vtterlie from the bottome of our hearts, condemne euen the least sinne in our selues, hauing our whole ioie, comfort, and consolation vpon those things which be agreeable to thy blessed will.

6 Giue vs grace alwaies to be affraid to doe anie thing contrarie to thy good pleasure: and from the bottome of our hearts, to examine and trie our thoughts, before thy presence, that they be vpright and vnfeigned, not hypocriticall in outward shew onlie, and appearance, but that euen all corners of our hearts being opened and disclosed before thee, we may euen as though it were openlie before the face of the whole worlde, bring them in shewe, knowing that a double hart is detestable in thy sight.

7 O Lord, direct and guide our feete, that we may walke alwaies

as before thine eies, not onlie before the eies of man, beeing more carefull to walke circumspectlie, in this respect, that we haue thee to be a viewer of our doings, a thousand fold more than the eies of man, that thus we may walke as becommeth thy children, not onlie in outward shew, but also in sinceritie of hart, abhorring euen the least sinne in our selues, striuing, resisting, and fighting against sinne, not delighting our selues in sinne, nor nourishing the same in our breast, but earnestlie embracing, and studiouslie seeking after those things which be pleasant in thine eies.

8 O good Lord, make vs constant, and firme harted, that neither the feare of man, nor losse of goods, life, lands, possessions, or friendes, drawe vs awaie from thee, to doo anie the least thing contrarie to thy will and pleasure: neither the fauour or friendship of man, nor yet the flattering inticements of this world, nor the vaine promotions of the

the same, do moue vs anie whit from the true and endles ioie, delight, & pleasure, which we ought to haue in those things which be agreeable to thy will, and the constant performance of the same: but that alwaies to the end of our life we may continue in thy pathes, growing and increasing from faith to faith, from strength to strength, till at the length we shall come to thy euerlasting rest, Amen, T.C.

The second Branch, of Petition.

The first Blossome conteining A praier to God at our vprising in the morning.

BOuntifull GOD, which among all other thine abundant blessings, hast giuen vs the bright daie and Sunne shine, to be the guide

and gouernour of all our dooings, we beseech thee, that as thou art the father of light, and hast sent light among vs, not onlie the light of the cleere daie, but also the light of thy glorious Gospell, so thou wouldest direct all that wee go about in light, that wee may shew our selues children of light, in applieng our labour, and occupieng both our minds and bodies in the workes of light, that when the day of tribulation shall come, when thou wilt reward euerie one according to the measure of their merits, we may enter into that light, whose brightnesse shall neuer be darkened, there to liue with him, who is the light of the world, Iesus Christ the righteous, to whom with thee, and the holie Ghost, be all laud praise, honour, and glorie for euermore, Amen.

The

The second Blossome conteining A petition to be said at the putting on of our clothes.

O Eternall and most mercifull Father, we beseech thee, as thou hast giuen vs clothes to couer our bodies, to hide our nakednesse, & to preserue our corporall health: so also decke and beautifie our soules with the riches of thy true knowledge, which is the summe and substance of all perfect happines: through Iesus Christ our saviour, Amen.

The third Blossome conteining A petition to be said at the washing of our hands.

GRant O mercifull Saviour, that as with this water, the filth and vncleannes of our bodilie members are washed and scowred: so our inward soules may by the dailie remembrance and vertue of thy bloudie death and passion, bee

purged from all sinne and iniquitie: that both bodie and soule being voide of blemish, we may come the nerer vnto thee in perfection, Amen.

The fourth Blossome conteining A petition to God at our going abroad about our worldlie businesse.

O Gratious God, which sanctifiest the hearts of thy chosen seruants, and circumcisest their thoughts, in so much that they become wholie acceptable vnto thee, and are altogether cleansed from carnalitie and corruption: we beseech thee so to pitch the tents of thy protection and prouidence about vs this presen^t daie, that all things whatsoeuer we purpose, may by thy gratious guiding be so disposed and prospered, that our hearts be not carried awaie with the cares of this world, as hauing little hope in thine al-sufficiencie and bountifulnes. O Lord, so season

son vs with the salt, not of vnsauourinesse, least we be throwne out vpon the dunghill of reprobation, and so troden vnder foote as outcasts of none account: but with the salt of sinceritie and righteousnes so powder our spirits, that whatsoeuer we take in hand this present daie, may be so furthered, helped forward, and prospered by thy goodnes, that we thereby may reape sufficient commoditie, none offended or discontented either with vs or our labour, nor thou by anie meanes dishonoured, but highlie praised and glorified both in vs, and in our doings, according to the saieng of thy sonne, in the holie Gospell: Let your light so shine before men, that they seeing your good workes may glorifie your father which is in heauen. This O Lord, and all other graces necessarie, grant vnto vs for thy sonnes sake, our onlie mediatour and aduocate,

Amen.

The fift Blossome conteining A petition to be said when we are at worke, and about our businesse.

PRosper, O Lorde, by the presence & assistance of thy grace, the businesse which wee haue in hand. Put into our minds to do it faithfullie, and rather for conscience sake, than couetousnes. Further our affaires, we beseech thee of thine infinite goodnes, giue our labours prosperous & happie successe, and graunt vs grace to glorifie thee in thy blessings, Amen.

The sixt Blossome conteining A petition vnto God at the leauing off from our labour, whether it be of bodie or minde.

ALmightie God, and most mercifull father, which cloathest the lillies of the field, with such rotaltie, as Salomon when he sat vpon the throne of his maiestie, neuer

neuer poſſeſſed: which feedeſt the birds of the aire, the beaſts of the land, and the fiſh of the ſea with ſuſtenance conuenient and agreeing with their nature: We beſeech thee to accept at our hands, this ſacrifice of thankeſgiuing, offered vp vnto thee for thy manifold benefits, and among all other, for that thou haſt hitherto proſpered vs in our buſineſſe and labour, which thou haſt not made fruſtrate and vnfruitfull, but with due meaſure and weight of profit & aduantage haſt let it paſſe out of our hands.

And we beſeech thee, O father, that as thou haſt hitherto beene the ouerſeer of all our ſtudies and trauels, making them fruitfull and beneficiall vnto vs: ſo it would pleaſe thee to continue ſtill thine accuſtomed bountifulneſſe, and to giue vs grace, that for the ſame we may offer vnto thee not onelie the calues of our lips, but alſo of our hearts, through Chriſt Jeſus our onlie ſauiour and redeemer, Amen.

The

The ſeuenth Bloſſome conteining
A petition to be ſaid at the putting off of our apparell.

GRant, O gratious God, thou giuer and preſeruer of all creatures, that as we put off this our apparell, and caſt it from vs: ſo we may alſo, thy grace helping and aſſiſting vs, put off the old man, euen the man of ſinne, that clogged with the leſſe vice, and clothed with the more vertue, we may be found fit for thee, whenſoeuer it ſhall pleaſe thee to call vs out of this world: thorough Ieſus Chriſt our ſauiour, Amen.

The eight Bloſſome conteining
A petition vnto God at our going to take naturall reſt.

HEauenlie God, which art ſo prouident, and watchfull for the health and preſeruation of thy children, that they want nothing neceſſarie for the ſupportation and maintenance of this their tranſi-

torie

tozie life, not houses to harbour in, not garments to put on, not fode wherewith to be nourished: finallie, nothing, whatsoeuer it is, that they stand in neede of, whiles they leade their liues in this transitozie tabernacle: we beseech thee, that as thou hast let this date passe luckilie ouer our heads, safelie defending vs from all dangers, and giuing vs the fruits of our labours, least our working should be waste: so it would please thee in like measure of mercie, and peize of compassion, to be our watchman, this present night, and euerie night, so long as our bodies and soules remaine coupled in this vale of vilenes and miserie.

Also, O father, we heartilie beseech thee, that although darkenes dim the eies of our bodie, whereby the vse of our externall and outward sight is made frustrate and void: yet the eies of our mind may still be broade waking and open, continuallie looking for that comfortable

foꝛtable comming of thy Chꝛist in glozie, that we may be in a readinelle, when the trumpet ſoundeth, Ariſe ye dead and come to iudgement, which whether it be in the euening, at midnight, at the cockcrowing, oꝛ at the dawning of the daie, none can tell, no not the Angels. But whenſoeuer it is, O Lozde, ſo keepe vs waking, that when thou cõmeſt, our lamps may bee found burning. Graunt this moſt mercifull father, foꝛ thy ſons ſake, Jeſus Chꝛiſt the righteous, to whome, with thee, and the holie Ghoſt, three perſons, and one omnipotent, almightie, euerlaſting, and onelie wiſe God, be all laud, pꝛaiſe, honour, dominion, and glorie, now and foꝛ euer, Amen.

The ninth Bloſſome conteining A petition for a godlie life.

OPen our eies, O Lozd, that wee may behold the wonderfull ſecrets of thy lawe, and therin

in

in as in a stæleglasse, discerne and sée our owne weakenesse, and by our weakenes our wickednes, and by them both our accursednesse. O procure thou the pleasant comforts and consolations contained in thy Gospell, to sound the verie deapth and bottome of our soules, by the plummet of a true and liuelie faith in Christ.

Graunt also, We beséech thée, that our drie and stonie harts, by the swéete dewes and showres of thy heauenlie grace, dropping downe and soking therunto, may be so moistened and softened, that like good ground they may euer be yéelding forth plentifull and pleasant fruits, to the glorifieng of thy most holie name, the supplanting of sin, and the aduancement of vertue: through the death and bloudshead of our Lord and Sauiour Iesus Christ, Amen.

The

The tenth Bloſſome conteining A petition to be ſaid in time of health, being a thankeſgiuing vnto God for that good bleſsing.

WE knowe O mercifull father, that a rotten træ can not fructifie; no more can the bodie of man diſeaſed, take anie pleaſure in the vſe of thy creatures, at leaſtwiſe verie little, if anie at all. For as the morning deaw, or waterie cloud, falling vpon the field, moiſteneth the ground, and maketh it fruitefull and pleaſant: euen ſo health and ſoundnes poſſeſſing euerie lim, maketh the whole bodie, and all the members of the ſame, apt and able for anie exerciſe. By the benefit whereof, we purueie for our ſelues all ſuch neceſſaries as are requiſite for this our fraile life. Knowing this moſt mercifull father, we referre it vnto thy gwdnes, praiſing and magnifieng thee for the ſame, and humblie beſeeching

seeching thee to continue it in vs, and to giue vs grace that we abuse it not anie manner of waie. Graunt this O bountifull God, for Iesus sake, Amen.

The eleuenth Blossome conteining A petition in forme of a confession, to be said in the time of sicknes, or otherwise, when the partie diseased seemeth to be in danger.

ALmightie and most mercifull father, the punisher of sinne, and the iust rewarder of iniquitie, I confesse vnto thee, that the multitude of my transgressions, and the lothsomnesse of my life, cannot but deepelie displease thy diuine Maiestie, and deseruedlie crie out for vengeance against me; yea vengeance to death: for my misdeedes craue no better reward. I knowe that sinne is such a filthie and ouglie thing in thy sight, that who soeuer are stained and defiled therwith,

with, are euen an abhomination vnto thée: for thou being the God of righteousnes, delightest not in wickednes, neither canst take anie pleasure in iniquitie. I confesse that for sinne, thou hast sent manie strange and terrible punishments vpon diuers people.

The old world, in the fulnes of their offenses, were ouerwhelmed with water from heauen, to their biter destruction. The Sodomites were burned, and their neighbours about them, euen with fire and brimstone, for the filthines of their offenses. The Aegyptians, a people obstinate and rebellious, and alwaies setting shoulder against thy prophets, were rewarded for their misdeeds, with most horrible plagues, in the heate of thine indignation.

yea the Israelites, a people peculiarlie chosen to serue thée, at what time they sinned greeuouslie, and displeased thy diuine maiestie, turning by the manifoldnesse of their

their transgressions, thy mercie into furie, thy clemencie into anger, thy long suffering into reuengement, they felt the smart of thy rod, not wrathfullie confounding them as castawaies, but louingly correcting them like children.

So most mercifull father, hoping that in the bloud of Christ Jesus, I am adopted into the number of thy children, albeit my mislides are so manie, that they far passe the sands in the seas, or the starres in the skies: yet I beleeue that thy mercie, which is aboue all thy workes, is able to dispense with the multitude of my sinnes, and throughlie to cleanse and wash me from the blots and spots of mine iniquities.

And therfore (O gratious God) with vnfeigned repentance I prostrate my selfe before thee, crieng and calling vnto thee, to deale with me in the measure of thy mercie, and not in the weight of thy furie, though

though my transgressions exceed number. For if thou shouldest reckon with me in rigour, I should be found more light than vanitie, it would fare with me as with chaffe before the winde, or as with bauen in a scorching fornace: mine end would be death, my reward confusion. O heare me therefore, O louing Lord, faithfullie calling vpon thee, with him that said, O sonne of Dauid, haue mercie vpon me: and with hir that said, If I might but touch the hemme of his garment, I shall be whole: and with him that said, Lord, I beleeue, oh helpe mine vnbeleefe: and with him that said, Father I haue sinned against heauen, and against thee: and with him that said, O Lord be mercifull vnto me a sinner. Cast downe thy louing lookes vpon me lamenting Lazarus, lieng in wofull case, visited by thy hand, and groning vnder the rod of thy correction: spare me O God, spare me O good Lord, and be not angrie

angrie with me for euer. I take it for an vndoubted truth, that all manner of punishments do proceed from thee, as accustomed meanes and wonted waies which thou vsest to call thy best children home: and therefore I am in so much the more comfort, that this thy visitation and chastisement is no signe of thine endlesse anger against me, though sicknes, and all kind of annoiances sprang and issued from sinne: but a token and argument of thy fauour and louing kindnes.

Yea Lord, though it tend to temporall death, whereby my bodie is wounded, yet I am reposed in this hope and affiance, that my soule shall not see corruption, but shall be receiued into heauen, to rest in the bosome of faithfull Abraham, til the time be come of the generall iudgement & glorious resurrection.

I knowe, and it is the ductie of all true Christians to confesse no lesse, that from the beginning thou visitedst thy children: yea, on them whome

whome thou most tenderlie louest, thou diddest laie some portion of thy correction: partlie, to trie them in tribulation, and to confirme their faith by patience in aduersitie: but especiallie to assure their spirit, that they are thy children, and thou their father: they thy sheepe, and thou their shepheard: they thy people, and thou their gouernour: they thy souldiours, and thou their capteine: they thy chosen, and thou their glorie. Thou calledst to the inheritance of thy kingdome, after the daies of his pilgrimage were spent, Abraham the father of the faithfull. Thou calledst vnto the ioyes of heauen Iacob and Ioseph, when they had runne their appointed race. Thou calledst vnto endlesse blessednesse, that mild minded man, the mirrour of meekenes, Moses I meane, thy righteous seruant, when he had fulfilled his course. Thou calledst vnto the place of eternitie, Iosua and Caleb, and other gratious Iudges

Iudges of thy people, when the houreglasse of their life was run out. Thou calledst vnto the fort of felicitie, Samuell and Dauid, prophets of thine owne appointment, when their full yéares were expired. Thou calledst vnto the Paradise of perfect pleasure, Ezechias, Iosias, & other vertuous Kings, when their earthlie tabernacle was torne and rent in sunder.

Thou calledst vnto euerlasting happinesse, Esaie, Jeremie, and the rest of thy seruants the Prophets, when they had liued their full time in this world. Thou calledst vnto thy kingdome, James, John, Paule, Peter, and other thine Apostles, when they had discharged their dutie in fulfilling their commission. And to conclude, thou calledst vnto the throne of triumph and victorie, Iesus Christ thy son, that immaculate and vnblemished lambe, that innocent sheepe, that swéete Samaritan and surgion of our soules, when he had finished the

the spirituall building, whereof he himselfe was the foundation, and cheefe corner stone: when (I saie) he had accomplished thy will, and vanquished sinne, Sathan, death and hell. In bringing which things about, thou diddest vse ordinarie meanes, euen death the waie of all flesh: that by their example, thy seruants might be comforted in sickneſſe, that as thy kindneſſe was plentifullie declared vnto them, in deliuering them out of this wilderneſſe, and translating them to eternall happineſſe: so to me no leſſe than vnto them, though for a time thou laiest thy hand vpon mée, and scourgest me with thy rod, thy fatherlie loue and affection is manifest. For whome thou louest, him thou chastenest, and whippest euerie childe thou adoptest and choosest, that the consolation of their spirit may be the more increased. Wo were I, if thou shouldest not visit me (O Lord:) wretched were my state and condition,

dition if thou shouldest not trie me with the fire of afflictions. Sickenes is thy messenger: powertie is thy messenger: yea, death is thy messenger, whome thou mercifullie sendest vnto thy seruants, to call them vnto thee and thy kingdome. In consideration whereof, I thy child, as I faithfullie beleeue, adopted in Christ, visited at this present by thy hand, and patientlie abiding the sharpenesse of thy scourge, am erected and incouraged with a certeine and infallible hope, that at thy good pleasure thou wilt worke all in me for the best, to my soules saluation, and to thy selfe glorification.

Why should I murmur against thee, though I am griped with anguish? Why should I mistrust thy mercie, though my paines be somewhat extreame? Why should I despaire, as though thou wert not mercifull? No, no: so long Lord, as there remaineth breath in my nostrels: and so long as mine

eies are open: and so long as my tong hath the power of spæch, thy spirit being præsent with mée, and comforting me, I will thus thinke with my selfe: The Lords will be fulfilled: when he seeth best time he will make an end of my tribulation. He doth not punish me as a reprobate, to my condemnation: but hée correcteth me as a child, to my saluation. I am the worke of his hands, he created me, and made me of nothing: to the honour of himselfe did he make me, and therefore I hope he will not destroie his owne workemanship, though it resteth in his will and pleasure, to dispose all things as seemeth best to his diuine Maiestie.

This childe I am, adopted in the bloud of his sonne Iesus Christ, inheritour of the kingdome of heauen through the spirit of sanctification, a member of his mysticall bodie, a grape of his vine, a sheafe of his haruest, a sheepe of his flocke: and therefore I trust he will be my gratious

gratious God. This is my comfort, that thou dost chastise me, not in iudgement, to desperation: but in mercie, to consolation: and this is my ioie, that hereby I am assured, that my name is written in his register: and as for my faults, he hath raced them out of his reckoning booke.

Why then should I hang downe my head, as though confusion were the portion of mine inheritance? To them that loue God, all things turne to good. This his visitation is but a preparatiue to further felicitie, which in due time hee will reueale to me his seruant, when he hath taken sufficient proofe and experience of my patience, which I beseech him to establish and confirme, that the possession of eternitie may be the reward of my sufferance.

Wherefore, O most mercifull Father, if it be thine appointment (as thy determinations are secret and hidden from the heart of man)

that this my sickneſſe and trouble be vnto death, O then graciouſlie heare my ſupplication, and let the voice of my crie enter into thine eares. Giue me not ouer in my diſtreſſe and weakeneſſe, when Sathan is moſt buſie to ſpoile me: but ſtand thou like an inuincible Giant on my right hand, let the wings of thine almightines ouer-ſhadowe mee, euen vntill my laſt gaſpe. Moreouer, graunt moſt mercifull Father, that at the ſeparation and diſſolution of my ſoule and bodie, I may ſtill continue thine, my bodie turning into duſt, whence it tooke firſt ſubſtance: and my ſoule poſſeſſing heauen, whence it receiued being. O Lord ſend me a ioyfull reſurrection, at the date of iudgement, and let me be numbred among the lambes, whome thou haſt choſen to be ioint-heires with thee of thine owne happines in heauenlie ioyes.

O Lord heare my praier, and let my crie come vnto thee. Lord haue mercie

mercie vpon me, Christ haue mercie vpon me, O holie Ghost be my comforter: O blessed Trinitie receiue my soule into the place of glorie, Amen.

The twelfe Blossome conteining A petition to be said at the houre of death, ouer the partie visited, and lieng speechlesse.

O Eternall God, the welspring of life, and the treasure of true and euerlasting riches, thou God of the quicke and the dead, thou which hast appointed euerie man a mansion in this earthlie pilgrimage, and placed vs here as tenants at thy pleasure, to remoue and depart when it is thy will to call vs: thou, euen thou which rydest vpon the wings of the winde, whose seate is the heauen of heauens: whose footstoole is the earth: whose messengers are the Angels and celestiall hoast: O bow downe thine eies of pitie, & looke vpon vs.

O thou glorie of Sion, thou beautie of Hierusalem, thou Alpha and Omega, thou which art incomprehensible, the first person of the holie Trinitie, open thy gratious eares, and heare the petitions of vs thy seruants. O heare vs and that betimes, thou sauer of soules, whiles breath is in the nostrels of this thy diseased and sicke creature: for after this life, it is too late to make intercession. Thou hast chastened him O Lord inwardlie and outwardlie, his strength is turned into weakenes, his health into sicknesse, his flesh consumeth, his limmes are lame, his eie sight waxeth dimme, his speech is stopped, all his senses are nummed, his heart panteth, life and death struggle within him and wrestle for superioritie. He lieth in pangs, hee is past hope of recouerie to our iudgement, he refuseth sustenance, he can take no rest, O looke vpon him, thou comfort of Israell, and deliuer Joseph out

out of this prison. O Lord haue mercie vpon him, O God make him strong to endure this sharpe and bitter conflict. Let not the terrour of death, the torment of his sickneſſe, the loſſe of life, or departing from anie transitorie pleasure withdrawe his heart from thee: but, as thou didst create it, and powredst it into his bodie, so vouchsafe to reserue it for thy selfe, that thou maist be glorified in it, both now and hereafter, when it shall please thee to raise it vp with the rest of the bodie in the last resurrection.

Behold Lord, he is not able to praie for himselfe, thy hand is so heauie vpon him at this present, he can not so much as lift vp a limme, thou hast whipped him so sore: he is past hope of health in the eies of man, thou hast made such deepe furrowes vpon his backe: he is speechleſſe, because thou hast taken awaie the vſe of his tong: lo Lord, he liftetih vp his eies vnto

heauen, notwithstanding all these infirmities & weaknesses: O remember him, forgiue him his sins, remit and blot out of thy reckoning booke, the ten thousand talents which he oweth thee.

He is not able to testifie the inward sorowe of his heart conceiued for sinne, so sharpe and seuere is thy present visitation, which iustlie and deseruedlie thou hast laid vpon him: and surelie, though thou didst punish him more rigorouslie, yet thou art not accusable of iniustice. For iust art thou O Lord in all thy workes, and righteous in all thy iudgements. But yet Lorde we beseech thee, to asswage the heate of thy wrath, which if it burne still, and continue vnquenched, alas, who shall be able to abide it?

Behold Lorde how lowe he is brought, all his bones are out of course, which waie so euer he is turned, he feeleth nothing but anguish: no rest, no ease, no quietnes can

can he take, ſuch is the weight of thine anger againſt him, for the inſtruction of vs that are aliue, and here preſent at his viſitation, that we may learne thereby to deteſt ſinne, which is the cauſe of thy diſpleaſure, and to amend, leaſt a worſe thing happen vnto vs.

O Lord we beſeech thee to conſider our ſupplications, and to accept the praiers which we powre out in thy preſence, in the behalfe of this our diſeaſed brother. And louing Lorde, if it be thy will to take him hence, O then we beſeech thee to ſhorten his time, to end his lingering ſickneſs, and ſo to deliuer him from all earthlie trouble. But if it be thy pleaſure to raiſe him vp, being thus caſt downe, and to quicken & ſtrengthen him, whome thy hand hath driuen almoſt to deathes dore, then at the interceſſion of vs thy ſeruants, haſten his time of recouerie, and reſtore him vnto health and ſoundneſſe. We praie for him, O Lord, not know-

wing the secrets of thy counsell, which is vnchangeable, deale with him as it pleaseth thee: thine he is to order and dispose. For thou art the potter, and he but a lumpe of claie, vnto thee wee commit his soule and bodie: thy will be done in earth as it is in heauen, for thine is the kingdome, the power and the glorie, for euer and euer, Amen.

The thirteenth Elossome,
conteining:

1 *Gods vniuersall gouernement.* 2 *That hee annointeth Kings and Queenes, and why.* 3 *A petition vnto him in the behalfe of our gratious Queene Elizabeth.* 4 *His mercie in preserving her in time of tribulation.* 5 *A praier for the continuance of her good estate.* 6 *Against the enimies of the truth, either to be conuerted or confounded.* 7 *The church of God, and the Commonwealth, two sisters.* 8 *The death of Christ a full ransome for all our sinnes.* 9 *Requests to be daily made of euerie true Christian.*

I O

1 O Gracious Lord, and most mercifull father, we acknowledge thee the Lord of Lords, and the King of kings, creating at the beginning, & ruling all things euermore in heauen and earth, according to thy wonderfull wisedome and power: and our selues to be thy poore seruants, the worke of thy hands, and the sheepe of thy pasture, subiected to thy Maiestie, and depending vpon thy fatherlie prouidence for all things.

2 Neuertheless, seeing thou in thy wisedome annointest Kings and Quenes, appointing them to rule ouer thy people, to sit as Lieutenants in thy seate, to minister iustice, and most of all, as Fathers and Nurses to maintaine and cherish thy Church: commanding vs not onlie to obey and honour them, but moreouer to praie for them, as watching ouer vs for our good.

3 We therefore beseech thee for thy great mercies sake, and for

Iesus

Jesus Christes sake, to shew thy mercie to all Kings and Princes, that maintaine thy glorious Gospell: but especiallie we praie thee to bless our most gratious Queene and gouernour, Elizabeth thine handmaid, with all spirituall blessings in Christ Jesus, and with all temporall blessings, according to thy good pleasure, that in the great measures of thy effectuall loue, she may more and more finde great increase of vertue, and wisedome, and strength in Christ Jesus, to the faithfull and happie discharge of her dutie, that her holinesse, and ioy, and zeale of thy house may be multiplied and euerlasting.

4 And seeing it hath pleased thee, of thy singular mercie, to giue hir this speciall honour, first to suffer for thy glorious truth, and afterward miraculouslie deliuering her out of the hands of her enimies, to set a crowne vpon her head, and to make her the instrument to aduance

uance thy glorie and Goſpell, for which ſhe ſuffered, and to bring it out of darkenes into light, out of perſecution, into this great and long peace.

5 As we giue thée moſt heartie thankes for this ſingular benefite, ſo we beſeech thée to make her and vs euermore thankefull for it, and in thy good pleaſure ſtill to preſerue her for the continuance of theſe bleſſings towards vs, with all increaſe from time to time, to thy glorie, the benefite of the Church, and her infinite peace in Chriſt Jeſus, the prince of peace.

6 And furthermore, we praie thée for her, and the eſtate, that ſuch as be enimies of the Goſpell, and her enimies alſo, for the defenſe thereof, may not deſpiſe the peace offered them to repentance, but that they may account thy long ſuffering, and her peaceable and vnbloudie gouernement, an occaſion of ſaluation to their ſoules, and vnfeigned loue to the truth,

and

and their mercifull louereigne. Otherwise, if they still remaine disobedient to the truth, rebellious to her highnesse, and dangerous to the state, then (O God of our saluation) as thou hast discouered them, so discouer them still, as thou hast preuented them, so preuent them still, and let their eies waxe wearie with loking, and their hearts faint with waiting for the comming of that, which yet commeth not, neither let it come (O Lord) we beseech thée, but a blessed and a long reigne to her, and peace to Sion for euermore.

7 Also (deare father) so blesse, so loue, so in thy spirit sanctifie and keepe her, that she may in the spirit of counsell and fortitude so rule that other sister also, namelie, this her Commonwealth, that they may flourish togither, and growe vp together as palme trées, in beautie, and in strength, giuing aide and helpe one to another, that in the Church the glorie of God may

may appeare, as the Sunne in his brightneſſe, and that the land may flowe with milke and honie, and true peace abound therein, as in the triumphant reigne of Deborah.

8 These graces (O Lord) are great, and we miſerable ſinners vnworthie of the leaſt of them: therefore looke not to vs, but to thy ſelfe, not to our iniquities, but to thy great mercies, accepting the death and paſſion of thy Sonne, as a full ranſome for all our offenſes, throwing them into the bottome of the ſea, and making his croſſe and reſurrection effectuall in vs to all obedience and godlineſſe, as becommeth thy Saincts: that to all other thy good bleſſings towards our gratious ſouereigne, this may be added, that ſhe gouerneth bleſſedlie, euer a bleſſed people, a people bleſſed of the Lord, and beloued of the Lord.

9 Yea Lord, that thy graces may abound as the waters of the Sea, in the Prince and in the people, in the

the Church, and in the Common-wealth, from daie to daie, till the daie of our translation into thy kingdome, where iustice inhabiteth, where also we shall inhabite and reigne with thée, according to thy promise for euer. Graunt these things (O mercifull father) for thy deare sonne our Lord Iesus Christ his sake, in whose name we craue them at thy mercifull hand, praieng furthermore for them, as he hath taught vs to praie: Our Father which art in heauen, &c.

The third Branch, of Thankesgiuing:

Generallie deciphering in a pithie and ample meditation, Gods great goodnesse manifestlie appearing in the diuersitie of the blessings wherwith he hath crowned man. Also, a praier for grace to be thankefull. The contents more particularlie lie open in the sequeale.

The

The first Blossome.

1 *An inuocation, or calling vpon God, ioyned with submission.* 2 *An acknowledgement of Gods manifold blessings and his prouidence.* 3 *A petition for the gratious gift of thankefulnes.* 4 *Testimonies of Gods infinite loue, and of the effects of the shining Sunne.* 5 *The sundrie vses of Gods good creatures appointed for mans releefe.* 6 *Ornaments of the minde.* 7 *A request for true knowledge and perseuerance, with the operation of the same.* 8 *Another for thankefulnesse.* 9 *What sacrifice God delighteth in.* 10 *A supplication for grace to offer vp the same.*

1 SEtting before vs (O most mercifull & louing father) the godlie Patriarchs, the holie Prophets, the true Conuerts, the constant Martyrs, & all such as haue loued thy glory far aboue their owne life, we prostrate our selues with all submission

submission of soule and spirit, before thy throne of Maiestie, humblie beseeching thee (for Iesus Christ his sake) who is the fulnes of our ioie and comfort, to bend downe thine eares, and to heare the praiers which we powre forth before thee: and for thy sonne sake, in whom thou art well pleased, grant the request of thy seruants made vnto thee at this present.

2 We know (most gratious God and louing father) yea, we cannot but in conscience acknowlege, and with tong confesse, that manifold, yea innumerable are the gifts which thou hast heaped vpon vs: yea so manie are they, that we can not with voice vtter, neither yet in heart conceiue the greatnes and worthines of them. For whereas all other creatures are made, framed, and fashioned to serue the vse of man, and to yeeld themselues obedient and tractable to his commandement and gouernment: onelie man representing and bearing thine

thine owne image and likenesse, ruleth as a Lord, and reigneth as a king, ouer all creatures indued with life: yea, there is nothing within the compasse of the ample and wide world: but thou (most gratious God) of thine infinite loue, and incomprehensible prouidence, hast prordeined and appointed from originall of all beginnings, to turne to the profit, commoditie, vse & benefite of mortall and miserable man. Beasts both wild and tame thou hast made subiect to his power: some seruing for sustenance and nourishment, othersome being made appliable and fit for his ease and assistance in bodilie labour, as partakers of his paines, and fellow labourers with him in his bodilie businesse.

3 These creatures, O Lord, being thus ordeined and ordered, by and through thine euerlasting and vnchangeable appointment, thou hast giuen and bestowed vpon vs men, most vnthankefull, and of all other

other the vnworthiest of such singular benefites: thou hast inriched vs with their continuall and incessant increase, and thou dost dailie more and more, with new accesse of graces and good gifts, inlarge thy bountifull liberalitie towards vs, in such wise, that if we had any feeling of Christianitie: nay, if we were not altogither sold to sinne, and made bondslaues to our owne sensualitie and corrupt concupiscence, we could not, but with zeale of spirit, & burning heate of heart, crie out with the Prophet Dauid: O Lord, how wonderfull are thy workes thorough all the world! Great is God, and most worthie to be praised, and his greatnes can not be searched out. One generation shall praise thy workes vnto another, and they shall declare thy mightie power. I will set forth in words the glorious Maiestie of thine excellentnes, and thy wonderfull workes, &c. In consideration therefore, O Lord, of the benefites,

nesses, which thou hast, and at this present dwest powze vpon vs (which are so manie, that they can not be numbred, and so great, that they can not be measured) we beseech thee to plant in our harts the good propertie & vertue of thankefulnes, least we prouing a barren and vnfruitefull soile, be so farre from yelding good and hoalesome herbes, that we seeme altogether choaked with noisome weedes, wherewith being ouergrowne, we become vile, despised, contemptible, and nothing worth.

4 There be most liuelie representations, and such testimonies of thy tender loue towards vs, as more plaine and manifest can not be by anie meanes, neither for the outward eie of the bodie to behold, nor yet for the inward eie of the mind to contemplate and marke: namelie, creatures both heauenlie and also earthlie: heauenlie, as the Sunne, wherein the brightnes of thine omnipotent and vnspeakable maiestie

maiestie is testified to the world, which with his glorious beames, and most comfortable heate (being the lampe of light and life to all things, which thou by thy word in the beginning didst create) ministreth not onelie to man, but also to beast, foule, fish, yea to the creeping worme, occasion of inward delight and ioie. For, as when it declineth and draweth downe, auoiding the scope and compasse of our eies, it carrieth awaie with it in like maner the brightnes and glorie of the daie, whereby the darke and vnpleasant night approcheth, and creepeth vpon vs: euen so, when it appeareth, clad with roabes of maiestie, and commeth like a Bridegroome forth of his chamber, the fogges and mistes of the wearisome night are chased and driuen awaie, and thereby followeth, ouer the face of the whole earth, most comfortable appearances of thine eternall prouidence, and infallible arguments and tokens of thine endlesse

endlesse loue, to the saletie and health of vs vile wretches, and cursed caitifes, notablie continued without the louelie light of this bright shining lampe, which this our transitorie life can by no meanes lacke, it is not possible to accomplish anie thing. Thou (most mercifull father) hast assigned and appointed the same to be the direcer of all our doings: for the want of so necessarie a benefite procureth palpable darkenes, and most uncomfortable blindnesse.

5 For the former excellent benefite therefore (most gratious God) as also for all other: namelie, thy creatures framed and made for the succour of man: for cloath and apparell to couer his bodie, that it may not be annoied with the force of sharpe and nipping stormes, nor feele the smart of anie tempestuous season: for giuing him foules of the aire, fish of the salt sea and fresh riuers, and beasts of the field and forest to be his sustenance, against the

the assaultes of hunger, and to breake the force of famishment, to maintaine nature, prolong life, strengthen the bodie, cherish the heart, and to quicken and reuiue the spirits of the whole man: for prouiding to his vse wholsome hearbes and plants of speciall vertue, to expell manie contagious and hurtfull diseases, and flowers of most fragrant sauour and pleasant smell, to delight the senses: for making the earth bring forth and yelde trees of wonderfull force, stones of marueilous indurance, and other metals of strange and singular qualitie, to make him commodious dwelling places, wherein to inhabite and harbour, that neither the rage of frostie winter, neither yet the heate of smothering summer, nor anie sudden tempest and storme (except it please thee to worke contrarie to the common course of nature and expectation) can worke his inconuenience: for bestowing vpon him the

the riches and treasures which lie hid in the secret celles and bosome of the ground, and the pretious pearles of the vnmeasurable and bottomlesse deapth of the Sea: finallie, for making all things, as well wanting, as indued with life, subiect to his rule, readie at his commandement, and appliable to his seruice, we giue thee most hartie thankes, and praise thee for thy goodnes.

6 Besides these externall gifts of thine, wherewith of thine vnspeakable and free liberalitie, thou hast plentifullie stored & furnished man, thou hast most gratiouslie reuealed, and euidentlie giuen triall of thy singular care and tender affection wherewith thou louest him, thou hast illuminated and lightened him with the lampe of vnderstanding, reason, and iudgment, whereby he being conducted and guided, hath knowledge to make choise of that which is good, and that which is euill: of that which

is wholsome, and that which is noisome: of that which is commodious, and that which is iniurious: of that which is hurtfull, and that which is fruitefull: and so consequentlie, of that which with his nature is agreéable, and that which is repugnant and contrarie to his being.

7 As these thy gifts are great (good God and most louing father) as indeéde they are exceéding great and wonderfull: so we beseéch thée to powre into our hearts the liquor of true perseuerance and knowledge, that we somewhat, according as the deprauation and corrupt state of our nature will permit, may discearne the force and fruit of thy fatherlie fauour, and that this vile and filthie vessell of our bodie, which is polluted, and as it were waxen mouldie with the dregges and leéze of sinne and wickednesse, being sanctified and clensed with the cléere waterspринkle of thy purifieng spirit, may become

a

a fit and well seasoned vessell to receiue the sweete and comfortable water of the fountaine of life.

8 And because (most bountifull and gratious God) thou hast giuen vs the vse of all these things, and made vs possessours of the same; we heartilie beseech thée, to instill and let drop into the furrowes of our hearts, the acceptable dewe of thankefulnes, wherewith our entrailes being throughlie moistened and made souple, we may remember, and thinke vpon thy tender loue, and more than fatherlie kindnesse, and in thy gifts giue thée glorie, and magnifie thy name with the sound of our tongs, and the consent of our hearts.

9 For, alas, what are we miserable and beggerlie wretches, that haue nothing by inheritance but sinne and wickednesse? what are wée able to giue, considering that wée haue nothing but that which we haue receiued? in respect wherof, our owne wretchednes bewrai-

eth it selfe, and our continuall neéd and nakednes is manifest. Onelie this thou requirest, euen the sacrifice of praise and thankesgiuing, which is the thing that wée are commanded to paie vnto thée. For recompense thou requirest none, sith that whatsoeuer thou giuest, thou giuest freelie, without looking for reward.

10 Wherfore (most mercifull father and déere God) make vs thankefull receiuers of thy benefites, and that we may giue a testimonie of our thankefulnesse, lose and vntwist the strings of our tongs, and open the pipes of our hearts, that they both may sound forth thy most magnificent maiestie, and praise thée, to whome perpetuall praise belongeth. Graunt this necessarie petition most bountifull God, for the merits of thy

sonne Christ Iesus, our
onlie mediatour
and aduocate,
Amen.

The

The second Blossome conteining A thankesgiuing for the benefit of our creation.

WE prayse and magnifie thée O eternall GOD, for thy great mercie, in that it hath pleased thée, among all the workes of thine hands, to make vs the most excellent and noblest examples of thy iustice, wisedome, and goodnes. We glorifie thée also for that immortall essence, the principall part of our nature, euen our reasonable soule, which although it be not properlie comprehended in place, yet is it resident in our bodies, and there dwelleth as in a mansion house, not onelie to minister life to all the members and parts of our bodies, and to make the instruments thereof méete and fitlie seruing for the actions wherevnto they are apointed, but also to beare the chiefe office in the gouernement of our life, and that not onlie about the duties incident and belonging

to this earthlie and transitorie life, but also to stir and quicken vs vp to the seruice and worship of thee our most mercifull Creator.

And as we praise thee for creating vs like to thine owne image, not onlie in the outward frame of our bodies, wherin thy glorie doth appeare: but also in the inward shape of the soule, which is the proper seate of thy likenesse: so do we magnifie thee for all the graces and blessings wherewith it hath pleased thee to beautifie, adorne, and inrich the one and the other. Beseeching thee to vouchsafe vs the direction of thy spirit, that we may, during the time of our iournie in the wildernesse of this world, employe and vse them to that principall end whereto they were bestowed vpon vs; namelie, to the benefite of our brethren, and the setting forth of thine eternall glorie: through Iesus Christ our onlie mediator and aduocate, Amen.

The

The third Blossome conteining A thankesgiuing for the benefite of our election.

GLorie and praise be giuen to thee, O Lord, in that thou hast vouchsafed to call and elect vs a peculiar and chosen people vnto thy selfe, and to reckon vs in the lot of thine inheritance, being ordeined to saluation, whereas contrariwise, a great number are appointed to condemnation. Which gratious gift of thine eternall election we referre not to anie worthines in vs, or to anie merits of works that we are able to do, but onlie to the meere mercy, and bountifull liberalitie of thee our maker, who adoptest some into hope of euerlasting life, and iudgest othersome to eternall death: Which mysterie is laid vp in the height of thy heauenlie wisedome, far aboue the reach of our reason and vnderstanding, that, according to thy will and pleasure, thou mightest be honoured.

Like thankes be giuen vnto thée, O moſt mercifull Father, for that thou haſt not onelie called vs vnto this glorious eſtate of grace, but haſt ſo aſſured the ſame vnto vs, that the certeintie of the effect thereof is not in ſuſpenſe or doubtfull. For it hath pleaſed thée, of thine incomprehenſible goodnes, to binde vs togither one with another in Chriſt our head, we being his myſticall members, and to knit vs vnto thy ſelfe with a knot vnpoſſible to be loſed. For this thine vnſpeakeable mercie we praiſe and magnifie thée, and thy ſonne Jeſus Chriſt our tender mediatour and aduocate, Amen.

The fourth Bloſſome conteining A thankeſgiuing for the benefite of our redemption.

WEe giue thée moſt heartie thanks for all thy good gifts O eternall GOD, of thy great goodneſſe teſtified vnto vs euen from the beginning of the world to this

this present houre, and specialle for the performance of thy promise made vnto our forefathers the Patriarches, and their generations, but accomplished to vs, vpon whome the ends of the world approch: knowing that the noblenes and excellencie of our creation would so little profit vs, considering our fall in the person of Adam, that it would rather turne to our greater shame, such is thy iustice, who denyest vs, when we be defiled and corrupted with sinne, to be thy handieworke.

And therefore we cannot sufficientlie extoll thy bottomeles bountie in tendering our decaied state, that when we were damned, dead, and lost in our selues, thou didst send downe from heauen, thy derelie and onlie begotten sonne, to take our nature vpon him, and to die for our redemption, that in him we might seeke for righteousnes, deliuerance, life, and saluation, according to the testimonie of thy seruant Peter,

teaching vs, that there is none other name vnder heauen giuen vnto men, wherein they must be saued. By which name of Iesus, he was not vnaduisedlie called, or by chance and aduenture, nor yet by the will of men, but brought euen from heauen by an angell, the publisher of thy decree, & with a reason also giuen, because he was sent to saue the people from their sins. Vnto thee therefore O God the father our Creator, and O Christ the sonne our Redeemer, be all honor and praise for euer and euer, Amen.

The fift Blossome conteining A thankesgiuing vnto Christ, for the benefit of our reconciliation.

MOst hartie thankes be giuen vnto thee, O tender sauiour of our soules, who being the immaculate and vnspotted Lambe of God the father, wast well content to be charged with our offenses, that

that we might taste the sweete fruites of thine innocencie, and didst most willinglie offer vp thy bodie an oblation vnto thy father, after that definitiue sentence, pronounced in the Consistorie, had passed against thee in iudgement, that we the children of wrath, outcasts from the Common wealth of Israell, strangers from the couenant, and enimies vnto God, might by the diuine vertue of thy death and passion, be reconciled, and escape the penaltie of the lawe, to the curse whereof sinne had made vs subiect, but thou by thy sufferings hast set vs at libertie, and deliuered vs from danger of damnation.

We cannot imagine how to extoll thy mercy sufficientlie, in taking vpon thee a worke of such difficultie, euen the appeasing of thy fathers wrath kindled against vs, in whome the glorious image of our Creator was shamefullie defaced. Thy bowels of compassion, and tender loue, exceede all comparison.

For

For the manifold torments which thou in thy mortall bodie didst suffer, in the presence of most vniust Iudges, are assured warrants of thy tendernesse ouer vs: whome to set free from punishment, thou gauest thine owne deere and most sweete soule to be a satisfactorie oblation, vpon the which all our filth of sinne might be cast, and so cease, as not imputeable vnto vs anie more, thereby reconciling vs vnto thy father, and sealing the same attonement with thy pretious heart bloud. To thee therefore be honour and praise for euermore, Amen.

The sixt Blossome conteining A thankesgiuing for the benefite of our iustification.

Laud and praise be giuen vnto thee, O eternall God, who hast vouchsafed to adopt vs into the number of thy chosen children: not for anie of our merits, but for thy mercie sake, the curse of the lawe taking

taking force by sinne notwithstanding. And we extoll thy goodnes, O most bountifull father, for that thou hast of thy free grace, for Jesus sake, in whome thou art delighted, staied the execution of thy wrath and vengeance against vs, who haue prouoked thee to indignation by our manifold sinnes and wickednes, which had vtterlie excluded and shut vs out of the gates of thy good will, had it not pleased thee, at the intercession of thy beloued sonne, to receiue vs into fauour, and to reckon vs for righteous, by the remission of our sinnes, and the imputation of thy sonnes righteousnes.

We haue so lead our life since the first time that thy hand planted vs in this world, as that the whole race which we haue runne, hath bene a kind of continuall kindling of thy furie to consume vs: and yet (O vnmeasureable mercie!) thou hast so pitied our weakenesses, that thou hast and dooest iustifie vs, that is

is to saie, acquite vs that were accused, from all filthinesse, and that by the mediation of thy sonne Iesus Christ, not by allowance of our innocencie, but by imputation of his righteousnes, that in him, wee which in our selues are iudged vnrighteous, might be counted righteous. To thee therefore, O most louing father, and to Iesus Christ thy sonne, be all honour and glorie, Amen.

The seuenth Blossome conteining A thankesgiuing for the gift of our sanctification.

ALmightie God, which from time to time hast sanctified thy people, and purged their hearts from the prophane imaginations of idolatrous and heathenish vnbeleuers, that they might be a holie heritage, & a peculiar people vnto thee, zealous of good workes, and addicted vnto the deuout seruice of thee: we praise and magnifie thy goodnes,

gwdnes, in that it hath pleased thée to sequester vs from the number of the pagan people, who are altogither ignorant of thée, and thy diuine worship, and hast opened the eies of our vnderstandings, and sanctified them by the visitation and presence of thy holie spirit, whereby we haue atteined to the knowledge of thy truth, and the mysteries reuealed in the same.

Which sanctification, as thou hast vouchsafed to begin in vs, so we most humblie beseech thée to continue euen to the end & terme of our life, that the old leauen of maliciousnes being quite cleansed awaie, wée may be changed into new dowe, to serue thée in holines and righteousnesse, which is the end of our election. O holie Ghost, which diddest descend in the similitude of a doue, and in the likenes of clouen tongs, ouershadowe vs we beseech thée, and take vp thy dwelling in our harts, that whatsoeuer we saie, thinke, or doo, may

sauour and tast of sanctification: so shall we for this, and all other thy good graces, as we are bound by dutie, praise and glorifie thée for euer and euer, Amen.

The eight Blossome conteining A thankesgiuing for our preseruation.

OMnipotent God, most mightie in word and déede, which hatest nothing that thy holie hands haue created, we praise and magnifie thée for all thy benefites bestowed vpon vs from our infancie, vntill this our présent age: for caring and prouiding for vs all necessaries conuenient and agréeable to this our mortall life: we thanke thée for our health, wealth, and libertie: our peace, quietnes, & tranquillitie: our children, offspring, and affinitie: all which are thy blessings, not due to vs by desert, but bestowed vpon vs of thy goodnesse and frée will.

And

And as we glorifie thee for thele thy temporall benefits, ſo we magnifie thee, and extoll thy moſt holie name, for the rich treaſure of thy word and Goſpell, for thy holie ſacraments, and other gifts powred vpon thy Church and congregation: of whome we confeſſe our ſelues to be members, and thy ſon Chriſt Jeſus the principall and ſupreame head: in whome, being knit togither like liuelie ſtones, we make one ſpirituall building, erected to the honour of thy moſt bleſſed name.

We giue thee thankes alſo, O mercifull father, for thy patience, thy long ſufferance, and forbearing to puniſh vs, dailie offending againſt thy diuine maieſtie: for the preaching of thy word, to call vs home vnto thee by repentance, and to a reformed life: for defending vs from bodilie dangers at home and abroade, by water and by land, in companie and alone: whereas manie a one doth miſcarrie, as we ſee,

and

and by due proofe are able to testifie. For some are drowned, some hanged, some burned, some boiled, some dismembred, some murthered, one this waie, another that waie destroied, in strange forme and fashion, by fire, by water, by weapon, by famine, by sickneſſe, and other casualties, some suddenlie, some lingeringlie, some infamouslie, and diuers diuerslie, as they are eating, as they are drinking, as they are dansing, as they are cursing, as they are forswearing, as they are sleeping, as they are waking, some betrayed of their counterfet friends, some insnard of their malicious enimies, some falling into the hands of theeues on land, some assaulted of pirats on sea, and manie by manifold meanes ouertaken with diuers dangers, oftentimes denouncing extremitie of death.

From the which perils, for that it hath pleased thee of thine infinite clemencie to preserue and saue vs from

from our verie cradle, wherewith we might haue bene ouerthrowne and so spéedilie dispatched, had not thy holie hand ouershadowed vs, and compassed vs round about, being wrapped in our swathling cloutes, we giue thée most hartie thanks, and praise thy blessed name with pure & vndefiled lips. Accept our seruice, receiue our sacrifice, euen the eleuation and lifting vp of our hands and harts vnto thée, & the oblation of thanksgiuing presented vnto thy diuine Maiestie, for thine innumerable graces and blessings plentifullie powred vpon vs from generation to generation. Glorie be to thée O Father, glorie be to thée O Son, glorie be to thée O holie Ghost, from age to age, from posteritie to posteritie, and let all people saie Amen,

Amen.

The

The ninth Blossome conteining A thankesgiuing for the gratious gift of the Gospell.

O Almightie God, which in thy due and appointed time didest abrogate the lawe of Moses, by planting in the place thereof the Gospell of thy Sonne Christ, whome, when the fulnes of yeres was come, thou didst send downe from heauen, that he might for our saketie accomplish the summe of thy diuine pleasure and will. We giue thee most hartie thankes, for that it hath pleased thee, of thine especiall goodnesse, to admit vs among the number of Gentiles, vnto whome the same Gospell, which he brought from the bosome of thee his heauenlie father, is preached, and the mysteries of the same reuealed.

We magnifie thy most excellent and right glorious Name, for that thou hast called vs to this state of godlie life, lightening the dimme eies,

cies, and opening the dull eares of our vnderstandings by the finger of thy grace, whereby we are put in possession of the iewell of true Christian ioie, euen thy sacred and holie word, the key of knowledge conducting vs therevnto. Giue vs we beseech thée, O mercifull father, such measure of thy spirit, that we may highlie esteéme of this most pretious pearle, and shew our selues not vnthankefull, with the Gadarens, vnto whome thy sonne did disclose the vertue of his diuinitie: but thankefull, with the Samaritane, whome he cured of the leprosie. In the meane time, we praise thée, and as we haue hitherto magnified thée, though not as we should, yet as we could, so will we extoll thy goodnesse, which is praiseworthie world without end,

Amen.

The

The tenth Blossome conteining A thankesgiuing for the safetie of the Church.

O Eternall God, who from the beginning didst so tenderlie loue thy little flocke, that as the henne couereth her chickens, so thou ouerspreadest thy people with the wings of thy prouidence. Example wee haue of Noah and his familie, of Lot and his kindred, and of diuers other, whome thou preseruedst from imminent perill, when the contrarie part, euen the wicked thine enimies were bitterlie confounded.

We giue thee the glorie due vnto thy most blessed Name, for sauing the ship of thy Church shaken with the tempests of tyrannous & tempestuous seas: for protecting it from the malice of spitefull pirats, who with the gunshot of their bloudthirstinesse, seeke to sinke this thy little vessell, and to ouerwhelme it in the waues, that the remnant

remnant of thy beloued may be rooted out, and vtterlie destroied.

Praise and thankes be ascribed vnto thée, for retaining thy silly sheepe from the chaps of rauening woolues, whome it hath pleased thée, whiles they haue attempted the ruine and vndoing of thy little houshold, to ouerthrowe, and to cast the shame of their owne enuious deuises in their owne faces, confounding thy foes, who bragged of triumph, by making flesh their arme: and crowning thy souldiers with garlands of victorie, contrarie to hope and expectation. Beséeching thée to continue this thy care and kindnes to thy congregation, cooped vp in narrowe and streight corners of the world, and trenched about with thousands of enimies, who watch a due time to mingle our bloud with our owne sacrifices. From the which vnhappie houre deliuer vs, increasing our number, strengthening our power, and fighting for vs thy people.

people. For vnto thée onlie we appeale, who art able to preuent all the policies of Sathan, and euerie member of his ministerie. So shall we sing songs of thankesgiuing in thy sanctuarie, and lift vp our voices of praise both euening and morning vnto thée the holie one of Israell, Hosanna in the highest.
Amen.

FINIS.

THE Schoole of Skill, OR *The rule of a reformed* life:

Digeſted into three ſententious *ſequences of the* A, B, C:

Wherein the weake haue their full meaſure of pure milke, and the *ſtrong their iuſt weight of* ſound meate:

BY *ABRAHAM FLEMING.*

Matth. 7, 12.

Whatſoeuer ye would that men ſhould do to you, euen ſo do ye to them: for this is the lawe and the prophets,

AT LONDON
Printed by Henrie Denham.
1586.

A Preface to the true *Christian Reader.*

IT is the custome of parents, disposed to traine vp their children in learning and knowledge of toongs, arts and sciences: first in their infancie to commit them to some honest schoolemaister, vnder whome they might be taught the principles of their owne naturall toong, and afterwards in tract of time, as their capacitie increaseth, the rudiments of forraigne speeches. For he that determineth to erect and build a dwelling house, beginneth not at the roofe, but at the foundation: otherwise, as it were a preposterous kinde of attempt, so all the world would iudge it fond & ridiculous.

Againe, we see, and experience

teacheth no leſſe, that the experteſt and valianteſt Capteine that euer fought in field, was not a perfect warriour borne, though peraduenture there was in him ſome vehement inclination to martiall policie and proweſſe; but firſt he had his ſlender beginnings, and ſimple trainings vp, fit and conuenient for the nature of his age: which trainings vp in militarie knowledge, & warlike actiuitie continued, the learner becommeth more skilfull and couragious, and at laſt, by frequenting the field, and envring himſelfe to trials of valiantnes, proueth a paſſing ſouldier.

Euen ſo we, whome nature indeede hath adorned with a goodlie likenes, with amiablenes of countenance, and with apt proportion of bodie, but yet thruſt out into the world with polluted ſoules, if we be deſirous to pleaſe God, and not to offend man, we muſt endeuour our ſelues to leade a life agreeable to the written word of the Lord. The

waies

waies and meanes to atteine herevnto, doo ſtand vpon certaine principles, or poſitions, whereof ſome being affirmatiue, and ſome negatiue, doo iointlie teach vs what we ought to followe, and what to eſchew.

Theſe principles or rules leading vs to the knowledge and practiſe of a godlie and vpright life, I haue thought good to call *The Schoole of Skill.* For as to neglect the due obſeruation of ſuch precepts, and vtterlie to contemne the vſe of ſo wholeſome counſels, is a manifeſt reaſon and argument of follie: ſo, to eſteeme of them, as of acceptable treaſures, and to order the courſe of life, according to their preſcription and platforme, is an euident ſigne and token of good skill.

Now the Schoolemaiſter, whoſe Schoole I intitle this to be, is ſuch a one in deede, as being taught by the holie Ghoſt from aboue, hath had the vſe and practiſe of a godlie and blameleſſe life: the commoditie

whereof, and incomparable ſweetneſſe iſuing from thence, when he had taſted, and ſawe that the end of the ſame was the reward of eternall life, he pitied the miſerable ſtate of men walking in blindneſſe, ignorance, and deſtruction: and to reuoke them, or rather inſtruct and teach them knowledge, that thereby they might amend their inordinate trade of life, he profeſſed himſelfe a teacher in this Schoole, to the end that others, as well as he, might perceiue what aduantage a well diſpoſed life affoordeth.

This Schoolemaiſter we muſt preſuppoſe to be ſuch a one, whoſe hart the finger of the Lord had touched, and into whoſe vnderſtanding the ſunne of ſanctification had ſhined. He was not one that walked in carnall libertie, neither in the concupiſcence of the eie, neither in the vanitie of the mind, for then ſhould there be a repugnancie and diſſention betweene his conuerſation and profeſſion, which ought to agree

like

like muſicall concords. Take him therefore to be ſuch a one, as being renewed in the ſpirit of the inner man, is able to teach, to inſtruct, to rebuke, and to informe, that the man of God might be made perfect in all righteouſneſſe. But now entering into this Schoole of Skill, let vs like good ſcholers with full purpoſe (Gods grace being our gouernour) to profit and go forward in that we profeſſe, learne by hart our A, B, C, in this Schoole, and according to our leſſons frame the courſe of our life.

Abraham Fleming.

To the Reader.

The ſtarkeſt foole,
if well he marke
This skilfull Schoole,
proues greateſt clarke:
Come therefore you
that wiſe would be,
And learne anew,
this A, B, C.

The Schoole of Skill, *or the rule of a reformed life.*

The first sententious sequence of the A, B, C, deliuering diuers *doctrines of vertue and vice to* be followed and auoided.

A A wise man shall heare and increase in learning, and a man of vnderstanding shall atteine vnto wise counsels.

B Be not wise in thine owne eies, but feare the Lord, and depart from euill.

C Commit thy works vnto the Lord, and thy thoughts shall be directed.

D Death and life are in the power of the tong, and they that loue it, shall eat the fruit therof.

E Euen a fole, when he holdeth his peace, is counted wise: and he that stoppeth his lips, pru-
dent.

F Fauour is deceiptfull, and beutie is vanitie: but a woman that feareth the Lord, she shall be praised.

G Giue ye strong drinke vnto him that is readie to perish, and wine vnto them that haue greefe of heart.

H He that turneth awaie his eare from hearing the lawe, euen his praier shall be abhomi-
nable.

I In the transgression of an euill man is his snare, but the righteous doth sing & reioise.

K Keepe thine hart with all diligence, for thereout commeth life.

L Let thine eies behold the right, and let thine eielids direct thy waie before thee.

M Manie reuerence the face of the prince, and euerie man is a
friend

friend to him that giueth gifts.

N Northerne windes driue awaie the raine, so doth an angrie countenance the slandering tong.

O Obey thy father that hath begotten thee, and despise not thy mother when she is old.

P Pride goeth before destruction, and an high minde before the fall.

Q Quietnes in a poore cottage, is better than strife in a princes palace.

R Riches gather manie friends, but the poore is separated from his neighbour,

S Smite a scorner, and the foolish will beware: reprooue the prudent, and he will vnderstand knowledge.

T The foolishnesse of a man peruerteth his waie, and his heart fretteth against the Lord.

V Valiantnes in a King, is like the strength of a Lion, his lookes shall fraie his foes.

Wisedome

W Wisedome is high to a fole, therefore he cannot open his mouth in the gate.

Y Youth is worthie to be reuerenced, if it be adorned with discretion and continencie.

Z Zeale without knowledge is foolishnes, loue without honestie is lewdnes, and friendship without faith is flatterie.

The second sententious sequence of the *A, B, C, del uering diuers do-* &rines of vertue and vice, to be followed and auoided.

A Applie thine heart to instruction, and thine eares to the words of knowledge.

A A man that wandereth out of the waie of wisedome, shall remaine in the congregation of the dead.

B Be not light of credit, but lay thine eare open to truth and honestie, so shalt thou be worshipfull.

B Be thou not enuious against euill

euill men, neither desire to be with them.

C Count nothing thine owne, whiles thou liuest in this world, for euerie man hath his talent but lent.

C Cast out the scorner, and the seditious man, so shall contention and reproch cease.

D Do good to thine enimie to the vttermost of thy might, so shalt thou fulfill the lawe of charitie.

D Drawe towards the wise to learne wisedome, so shalt thou be had in reputation.

E Eate thou not the bread of him that hath an euill eie, neither desire his deintie meates.

E Euen in laughing the hart is sorowfull, and the end of that mirth is heauinesse.

F Foolishnes is ioie to him that is destitute of vnderstanding, but a man of vnderstanding walketh vprightlie.

F Flatterie is like vnto the weeping of a Crocodile, and when

when he talketh most friendlie, he meaneth least honestie.

G God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

G Giue no eare to the report of a slanderer, for in his tong lieth deadlie poison.

H He that keepeth his tong, keepeth his life: but he that openeth his lippes, destruction shall be to him.

H He shall be sore vexed that is suretie for a stranger: and he that hateth suertiship is sure.

I Intend nothing that may turne to the harme of thy neibour, for he is as thine owne selfe.

I Justice and truth are in such as feare God, as for the wicked, they abhorre vertue.

K Keepe not companie with dronkards, nor with gluttons: for the feete of such go to death.

K Know him well whom thou makest

makest of thy counsell, least he bewraie thy secrets.

L Looke not vpon the wine when it is redde, and when it sheweth his colour in the cup, or goeth out pleasantlie.

L Let not thine heart be enuious against sinners, but let it be in the feare of the Lord continuallie.

M Mercie and truth do preserue the King, for his throne shall be established with mercie.

M Make no friendship with an angrie man, neither go with the furious man.

N Notorious liers flée from, as from a Scorpion: for they are the verie frie of Sathan.

N Neuer giue thy consent in a thing that is wicked, for God rewardeth both with shame.

O Opprobrious words defile the soule of him from whome they proceede, and wound to the death.

O Of thine increase spare somewhat

what to the poore, that God may bleſſe thy ſtore.

P Pitie the caſe of ſuch as be ſuccourleſſe, and ſhut not thine eies againſt the naked.

P Patience is a ſouereigne vertue, and bringeth the ſoule of the iuſt to euerlaſting comfort.

Q Quicken thy heart with honeſt mirth, leaſt too much heauines ouerthrowe thy health.

Q Quietlie tarrie the Lordes leaſure in the time of thy trouble: for ſo to do is wiſedome.

R Rob not the poore, becauſe he is poore: neither oppreſſe the afflicted in iudgement.

R Righteous lips are the kings delight, and he loueth them that ſpeake right things.

S Set not thy mind vpon vanitie, for therein conſiſteth nothing that is ſound.

S Submit thy necke to the yoke of obedience, ſo ſhalt thou be praiſed among the people.

T The wrath of a King, is as the

the messenger of death: but a wise man will pacifie him.

T The heart of man purposeth his waie, but the Lord doth direct his steps.

V Violence and tyrannie are the ruine of a Realme, but mercie vpholdeth the kings throne.

V Vpbraide not thy better with contumelious talke, least thou heape hot coles vpon thine owne head.

W Without counsell, thoughtes come to naught: but in the multitude of counsellers is stedfastnesse.

W Wisedome resteth in the heart of him that hath vnderstanding, and is vnknowne in the minds of fooles.

Y Yeald to the magistrate dutifulnes, and with thine equall vse courtesie.

Y Yong or old, rich or poore, strong or weake, thou art not thine owne, but Gods who made thee.

Zacheus

Z Zacheus the Publicane, offering to make restitution if he had done anie man wrong, teacheth the rich of this world what their duties should be.

Z Zerubbabell shall laie the highest stone of the spirituall temple, his hands haue laid the foundation of the same.

The third sententious sequence of the *A, B, C, deliuering diuers* doctrines of vertue and vice, to be followed and auoided.

A A Sound heart is the life of the flesh, but enuie is the rotting of the bones.

A A faithfull witnes deliuereth soules, but a deceiuer speaketh lies.

A An angrie man stirreth vp strife; but he that is slowe to wrath appeaseth strife.

B Better is a dinner of greene hearbs where loue is, than a stalled oxe & hatred therewith.

Better

B Better is a little with the feare of the Lord, than great treasure and trouble therwith.

B Better is a drie morsell, if peace be with it, than an house full of sacrifices with strife.

C Childrens childrẽ are the crowne of the elders, and the glorie of the childrẽ are their fathers.

C Contemne not anie that is in authoritie, for that is the readie waie to runne into Gods wrath.

C Chasten thy sonne whiles there is hope, and let not thy soule spare for his murmurings.

D Diuers weights are an abhomination vnto the Lord, and deceiptfull balances are not good.

D Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

D Destruction shall light vpon them that imagine euill, but to such

such as thinke on good things, shall be mercie and truth.

E Enter not into lawe with a rich man, for it is in him to peruert equitie and right.

E Exercise thy selfe in that which is honest, so shall no shame followe therevpon.

E Exempt thy selfe from the companie of wanton women, for they leade thée the waie to hell.

F Foolishnesse is bound in the heart of a child, but the rod of correction shall driue it awaie.

F Frowardnesse is the token of a fole, and inconstancie is a signe of little trust.

F Followe not the counsell of the wicked, least thou be partaker of their punishment.

G Giue admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

G God vnderstanding maketh acceptable, but the waie of the disobe=

disobedient is hated.

G Grudge not to giue of thine abundance to him that is needie, least God be angrie.

H He that mocketh the poore, reproacheth him that made him: and he that reioiseth at destruction, shall not escape vnpunished.

H He that is slowe vnto anger, is better than the mightie man: and he that ruleth his owne mind, is better than he that winneth a citie.

H How much better is it to get wisedome, than gold? and to get vnderstanding, is more to be desired than siluer.

I In the mouth of the foolish is the boasting of pride, but the lips of the wise will beware of such.

I It is a great abhomination when Kings are wicked, for a Kings seate should be vpholden with righteousnesse.

I If thou smitest a scornefull person,

person, the ignorant shall take better heede: and if thou reproue one that hath vnderstanding, he will be the wiser.

K Keepe thy selfe from strife, for therein consisteth a mans honour: but they that haue pleasure in brawling, are fooles euerie one.

K Kings ought to be feared, as the roaring of a Lion: who so prouoketh him vnto anger, offendeth against his owne soule.

K Kindle not contention betweene neighbour and neighbour, for the Lord will roote such out of the land.

L Laie no prinie wait wickedlie vpon the house of the righteous, and disquiet not his resting place.

L Let not thy wrath and gelosie moue thee to follow the wicked and vngodlie.

L Like as the cold of snowe in the haruest, so is a faithfull messenger to them that send him:

him: for he refresheth his maisters minde.

M Make not thy boast of to morrowe, for thou knowest not what may happen to daie.

M Manie there be that seeke the princes fauour, but euerie mans iudgment commeth from the Lord.

M Mercie in a king, is like a pearle of great value in a golden crowne: O happie is the land that hath such a king!

N Nourture thy sonne with correction, and thou shalt be at rest: yea, he shall doo thee good at thine hart.

N Neuer trust a flatterer with anie secret: for such a one can not keepe counsell.

N Notwithstanding thou be poore, and yet hast wisedome, thou shalt be had in reuerence.

O One poore man oppressing another by violence, is like a continuall raine that destroieth the fruit.

Oppresse

O Oppresse not the fatherlesse and widowe, for the Lord himselfe will take vengeance.

O Overcome evill with good, so shall the Lord blesse thee in all thy proceedings.

P Put thou nothing vnto the word of the Lord, least he reproue thee, and thou be found a lier.

P Plentie bringeth lothsomnes, and forgetfulnes of God: O well is he that keepeth measure!

P Pitch not thy tents among the wicked, least thou be overthrowne in their destruction.

Q Queenes and kings are to be feared of their subiects, O well is he whose heart is obedient!

Q Quench the wrath of thine aduersarie with patience, so shall his anger asswage.

Q Quicklie reforme thy selfe, if thou haue offended, and excuse not the thing wherein thou hast done

done amisse.

R Riches and honour waite vpon wisedome: yea, excellent goodes and righteousnesse.

R Receiue knowledge before siluer, and vnderstanding before the finest gold.

R Remoue from thée all malice and enuie: for the heart of the froward is a tormenting hell.

S Some men are rich, though they haue nothing: againe, some men are poore hauing great riches.

S Séeke wisedome in thy youth, so shalt thou be honoured in thine age.

S Set aside all slouthfulnesse, and walke vprightlie in thy vocation and calling.

T The liuelie is a well of life vnto the wise, that it may keepe him from the snares of death.

T The righteous eateth and is satisfied, but the bellie of the vngodlie hath neuer enough.

T The poore is hated, euen of

his owne neighbours, but the rich hath manie friends.

V Visit thy friend in the time of his aduersitie, so shalt thou shew thy faithfulnesse.

V Vaine are all things vnder the Sunne, onelie the word of God lasteth for euer.

V Vnto the counsell of the wise let thine eares be open, but flee the conuersation of the wicked.

W When it goeth well with the righteous, the citie is merrie: and when the vngodlie perish, there is gladnesse.

W Weepe ouer the sinnes which thou hast commited, and praie to God penitentlie for pardon.

W Where pride is, there is shame and confusion: but where lowlines is, there is wisedome.

Y Yrke and loath the follies of the flesh, for the end of them is euerlasting confusion.

Y Yeeld not thy selfe into the hands of thine enimies, for they seeke nothing but to sucke thy

thy bloud.

Y youthfull arraie is vnsémelie for the aged, but grauitie maketh youth louelie and gratious.

Z Zealouslie mainteine the truth, yea before a Iudge, for truth will preuaile and get the victorie.

Z Zeale in a good cause is commendable and praiseworthie, O happie is he that hath such a zeale!

Z Zealouslie to follow the commandements of God, and truelie to loue his lawe, is life euerlasting.

FINIS.

A Referendarie to the Premisses.

THough praise it be to fight in feeld
With valiant magnanimitie,
Yet, till thy foe be forst to yeeld,
As prisoner in captivitie,
Thou canst not vaunt of victorie:
Subdue the hand rebellious,
So shalt thou be victorious.

Againe in running of a race,
We see by plaine experience,
That he which hath the swiftest pace,
And gets the gole by diligence,
Receiues a winners recompence:
The rest with running wearied,
are slenderlie considered.

Euen so this Schoole of godlie skill,
In order Alphabeticall,
To Scholers wanting wit and will
Is nothing beneficiall:
Because they are the principall,
Required in each capacitie.
Bring these, and reape commoditie.

A F.

A ſwarme of Bees: *With their honie, and* Honicombs.

Gathered out of the ſweete and odoriferous Garden of *Gods word.*

Heerein ſuch leſſons are to be learned, *as concerne the whole courſe of our* life, both towards God and man, *being in number two hundred:* whereof ſome perſuade vs to vertue and godlineſſe, otherſome diſſuade vs from vice and wickedneſſe.

BY ABRAHAM FLEMING.

Eccleſiaſticus. 11,3.

¶ The Bee is but ſmall among fowles, yet doth hir fruit paſſe in ſweeteneſſe.

AT LONDON
Printed by Henrie Denham.
1586.

The Preface to the *Christian Reader.*

WE see that Bees being a sociable creature, that is, apt for companie, flee togither in swarmes, and assembled vnder one hiue, discharge the dutie wherevnto they are ordeined; namelie, to make Honie. The benefite of this labouring and diligent creature is so necessarie, that such as haue knowne and tasted by due proofe and experience the fruits of their trauell, and the sweetenesse of their worke, will be hardlie persuaded to neglect the fostering of them, for feare of loosing so singular commodities as they doo yeeld.

Euen so this swarme of Bees, which I, not by the sound of a basen, but by the painefulnesse of my pen, haue gathered togither out of

the pleasant garden of Gods most holie word, where I found them scattered heere and there among the fragrant flowers, and sweete beds of wholesome hearbs, making most comfortable Honie, and offering thee a taste thereof, are not lightlie to be esteemed, considering that the issue and euent of their trauell, well ordered and vsed, is so beneficiall, as nothing more, if anie thing like.

For their Honie hath this vertue, that to such as eate it, and digest it throughlie, it giueth a regenerated mind, a sanctified soule, a circumcised hart, a mortified bodie, and all good things that man can imagine or deuise: of which spirituall graces, who so hath once possession, his conscience will tell him what it is to taste, to sucke, to eate, and thoroughlie to digest Honie made by such a swarme of Bees. These Bees followe one another orderlie and decentlie, without desire of first or highest place: out of one garden they

they gathered it, in one hiue they made it, and for all godlie disposed peoples feeding heere they leaue it in their honicombs.

There is none that hauing wit, will finde fault with water of the cleereſt fountaine, with floure of the fineſt wheate, with a garment of the coſtlieſt ſilke, with a ring of the pureſt golde, with a iewell of the higheſt price. For it is the nature of man to couet the verie beſt things, yea and to obteine them, if they may be gotten for anie monie. Heere thou haſt a ſwarme of Bees, making moſt excellent Honie, ſweete, pleaſant, and whoaleſome. It differeth from ordinarie Honie, becauſe the Bees that made it, are extraordinarie; and the flowers whereout they ſucke it, grew in no common garden: it is offered vnto thee gratis, no gaine looked for, but onelie thy good will in receiuing it, and thy diligence in vſing it. Make much therefore of theſe Bees, and open thy mouth wide,

that thy throte ſwallowing their ſweete Honie, may diſtribute the ſame to all thine inward parties, and that the outward and inward man may be reformed.

Abraham Fleming.

A SVVARME of Bees.

The first Honicombe, yeelding most wholesome exhortations vnto vertue and vertuous life.

1 BE merckfull and faithfull, binde these two iewels about thy neck and write them in the tables of thine heart.

2 Be ioifull in the Lord thy God with all thine heart, and leane not vpon thine owne will.

3 Be obedient to the lawe of the Lord, honour him with thy substance, and with thy firstlings.

4 Be a searcher after wisedome, and an inquirer after vnderstanding

standing and knowledge.

5 Be wise, so shalt thou haue honour in possession, but shame is the promotion that fooles shall haue.

6 Be a louer of wisdome, she shall beautifie thy head with manifold graces, and garnish thée with a crowne of glorie.

7 Be conuersant with the righteous, for their path shineth as the light that is brighter & brighter.

8 Be carefull to keepe thine owne counsell in a matter of weight: for therein consisteth the safetie of thy soule.

9 Be obedient to the voice of thy teachers, and harken vnto them that informe thée.

10 Be circumspect in chosing thy waie, so shalt thou escape misfortune and danger.

11 Be thou a drinker of the water of thine owne well, and of the riuers that run out of thine owne spring.

12 Be bountifull, & let thy welles

flowe abroade, that there may be riuers of waters in the streets.

13 Be thou contented with thine own prouision, and be glad with the wife of thy youth.

14 Be glad with thy yong wife, let hir be as the louing hinde and pleasant roe, let her breasts alwaie satisfie thee.

15 Be wise & warie in thy waies, for the Lord seeth thy footesteps, and pondereth all thy goings.

16 Be carefull to saue thy selfe as a doe from the hand of the hunter, and as a bird from the snare of the fowler.

17 Be prouident in Summer what shall serue thee in Winter, least thou haue not to supplie thy want.

18 Be obedient to thy fathers commandement, and forsake not the lawe of thy mother.

19 Be at defiance with a wicked and naughtie woman, for hir house is the high waie to hell.

20 Be temperate in thy diet: for glut-

gluttonie and gormondising is vnmeete for a man.

The second Honicombe, yeelding *most wholesome exhortations to* vertue and vertuous life.

21 BE true and trustie to thy friend, so shall he be bold to commit the secrets of his soule into thy hands.

22 Be conuersant with the wise, and with such as be of vnderstanding keepe companie.

23 Be desirous of the feare of the Lord: for it is the beginning of wisedome and vnderstanding.

24 Be a wise sonne, so shalt thou make thy fathers heart glad, and driue awaie heauines from thy mother.

25 Be a worshipper of the Lord thy God, and in the date of thine hunger he will refresh thee.

26 Be thou painefull and laborious in thy trade and occupation, so shalt thou atteine to be rich.

27 Be iust and righteous in thy life and conuersation, so shalt thou

thou haue a good report.

23 Be warned at the mouth of the wise, & despise not the counsell of such as haue experience.

29 Be diligent in doing thy dutie, and towards such as are thy betters vse reuerence.

30 Be a moderate spender, so shalt thou be thriftie: for prodigalitie bringeth pouertie.

31 Be earnest in a quarell of equitie, and whiles thou liuest be neuer ashamed of the truth.

32 Be zealous in religion and righteousnesse, rebuke the offendor that he may amend.

33 Be patient in the time of trouble, so shalt thou receiue a garland of glorie at the last.

34 Be worldlie wise according to honestie, and in all thy dealings haue an vpright conscience.

35 Be painefull in thy life whiles thou art strong and healthfull, so shalt thou be counted wise.

36 Be rich in vertue, and poore in vice, with such riches God is glori-

glorified, and with such powerfie he is honoured.

37 Be mercifull to the needie, and from such as lacke, turne not thy face, least God be displeased.

38 Be a harbourer of the succourles, and let thine hands be open to the refreshing of the needie.

39 Be plentifull in good workes, and where occasion is ministred, leaue a testimonie of compassion.

40 Be sparing in speech & laughter, for a babbler is abhorred of such as be sober and wise.

The third Honicombe yeelding *most wholesome exhortations* to vertue and vertuous life.

41 BE mercifull, so shalt thou do thy selfe a benefite: for who so hurteth his neighbour, is a tyrant.

42 Be liberall in giuing, so shalt thou haue plentie: for he that watereth, shall be watered also himselfe.

43 Be a searcher after good things, so

so shalt thou finde fauour: for who so seeketh after mischefe, it shall happen vnto him.

44 Be a louer of correction, so shalt thou loue knowledge: for he that hateth to be reproued, is a foole.

45 Be true in thy talk, and speake that which is right: for a false witnesse deceiueth by his lieng.

46 Be iust and righteous, so shall no aduersitie happen vnto thee: but the vngodlie shall be filled with miserie.

47 Be a wise sonne, and hearken to thy fathers warning, least being scornefull thou be reproued.

48 Be sure to keepe thy mouth, so shalt thou keepe thy life: for who so rashlie openeth his lips, destroieth himselfe.

49 Be righteous, and thou shalt abhorre lies: whereas the vngodlie shameth himselfe, and is put to silence.

50 Be innocent and harmelesse in thy

thy wate: for vngodlinesse ouerthroweth & drowneth the sinner.

51 Be righteous if thou wilt excell, and loue wisedome if thou wilt be honourable and worshipfull.

52 Be a walker in the wate of righteousnes, for therein is life: but in the contrarie is death and destruction.

53 Be vertuous, and thou shalt leaue vnto thy children an euerlasting inheritance, and riches that shall neuer rust.

54 Be plentifull in thine almes, and God shall increase thy store, and giue thée his blessing abundantlie.

55 Be faithfullie occupied in the feare of the Lord, and thou shalt walke vprightlie before him all thy life long.

56 Be contented with a little in righteousnesse, for that is better than great rents wrongfullie gotten.

57 Be content to commit thy workes

woꝛkes vnto the Lord, so shall that pꝛospeꝛ which thou deuiseſt and intendeſt.

58 Be righteous in thy tong, and sober in thy talke, foꝛ such are pleasant vnto Kings and great estates.

59 Be obedient and loiall, so shalt thou be in fauour, and thine oꝛder of liuing shall be a good example vnto others.

60 Be carefull to doo thy duetie, and haue a single eie ouer the charge committed vnto thine hand.

The fourth Honicombe, yeelding *most wholesome exhortations* to vertue and vertuous life.

61 BE humble and lowlie in the whole course of thy life, let the lawe of the Lord be the rule to guide thy goings.

62 Be readie to doo thy friend good in the daies of his distresse, foꝛ in so doing thou saueſt his life.

63 Be comfoꝛted in thy heauinesse with the counsell of thy neighbour,

bour, and cast not awaie all hope.

64 Be to other, as thou wouldest haue other to be to thée: that is, iust, louing, fauourable, gentle, and courteous.

65 Be in thy youth mindfull of thine age, and lay vp in thy yong yeares, to keepe thée when thou art old.

66 Be merrie of hart, for that maketh a lustie age: but a sorrowfull mind drieth vp the bones.

67 Be wise, and vse few words, embrace vnderstanding, & make much of knowledge and science.

68 Be a searcher after vertue, and an enimie to vice, so shalt thou finde perfect blessednesse in the end.

69 Be merrie with them that be merrie, and mourne with them that mourne, yet exceede not measure.

70 Be carefull ouer thy charge, so shalt thou get double credit, and increase in fauour.

71 Be discréet in thy talke & communica-

munication, and in thy behauiour be mild, humble, & courteous.

72 Be pitifull to the distressed, succour such as be afflicted, and to the needie reach out thine hand.

73 Be to thy friend in aduersitie a present helpe, that in thy necessitie he may make retribution.

74 Be true and trustie in thy vocation, and in all thy dealings set Gods feare before thy face.

75 Be content with thine estate, and breake not beyond thy tedder: for in so doing thou wantest wisedome.

76 Be gentle and courteous in speech: for a smooth tong purchaseth fauor among the people.

77 Be liberall and lend, late not by thy treasure and see thy brother lacke, but giue of thy goods to the needie.

78 Be obedient to thy parents, to thy betters giue reuerence, liue within lawe and loialtie.

79 Be

79 Be circumspect and warie in all thy busines, and attempt nothing without aduisement.

80 Be gealous ouer thine honest name, least thou bring thy selfe to shame among the people.

The fift Honicombe, yeelding *most wholesome exhortations to* vertue and vertuous life.

81 BE nére to thy selfe in the time of néed, least such as be wise laugh thée to scorne, and make thée a byword.

82 Be faithfull to thy friend in all his affaires, for therevpon dependeth thine estimation and credit.

83 Be a companion with honest women, but of wanton minions beware: for they are the verie dores of death.

84 Be modest at the table, least they that sit by, séeing thine intemperance, abhorre thée.

85 Be sparing at wine, for too much drinking therof inféebleth the wit, and weakeneth the memorie.

more.

86 Be louing and carefull ouer thy wife, for to vse hir hardlie, and not like a husband, is the next way to make hir an harlot.

87 Be warie how thou viewest the beautie of a woman too narrowlie, least thou be taken in hir loue, and so fall to follie.

88 Be chaste in communication and talke, for manie times the heart giueth vtterance to the tong.

89 Be carefull to keepe thée in one place, and continue in thy calling, if thou intend to be thriftie.

90 Be more desirous to saue than to spend, least in the time of néede thou haue not to serue thy turne.

91 Be a true paimaister of thy hired seruant, and let him haue his wages for his worke.

92 Be courteous and gentle, so shall such as be absent commend thée, and they that be present, shall reioice in thy companie.

93 Be

93 Be merrie at thy meate, and giue God thankes for the same, so shalt thou haue alwaies enough.

94 Be mindfull of thy dutie to God, & euerie morning and euening magnifie his holie name.

95 Be sober and continent among yong women, in the presence of thy wife, least she burne in gealousie euer thee.

96 Be in thy conuersation humble and gentle, and haue a regard to the whole course of thy life.

97 Be in thine apparell modest, in thy communication honest, in thy behauiour sober, and in all thy dooings discreet.

98 Be to the stranger courteous, to thy neighbour friendlie, to all a welwiller, to none an enimie.

99 Be to thy prince trustie and loiall, to the magistrate obedient, and to thy betters dutifull.

100 Be thankefull to God for all his benefites, and let his praise be alwaies in thy mouth.

The

The sixt Homicombe yeelding *most wholesome dehortations* from vice and vitious life.

1 BE not forgetfull of the lawe of the Lord, but see that thine hart keepe his commandements.

2 Be not wise in thine owne conceipt, but feare the Lord, and depart from euill.

3 Be not a murmurer at the chastisement of the Lord, neither faint when thou art corrected of him.

4 Be not a withdrawer of anie good thing from him that hath neede, so long as thine hand is able to dow it.

5 Be not a procurer of hurt against thy neighbour, seeing he hopeth to dwell in rest by thee.

6 Be not a striuer with anie man without a cause, whereas he hath done thee no harme.

7 Be not a follower of the wicked in their wicked waies, and chuse not to be their companion.

8 Be not scornefull, for the Lord

laugheth such to scorne, but vnto the lowlie he giueth grace.

9 Be not inquisitiue after the foote-steps of the froward, least thou be partaker of their frowardnesse.

10 Be not a companie keeper with the vngodlie: for their waie is darkenesse, and they knowe not where they go.

11 Be not thou of a froward mouth, and let the lips of slander be far from thee.

12 Be not wandering either to the right hand or to the left, but withhold thy foote from euill.

13 Be not the lips of a strange woman a dropping honicombe, and her throte more glistering than oile:

14 Be not delighted with an harlot: for shee is as bitter as wormewood, and as sharpe as a two edged sword.

15 Be not pleasant and sportfull with a common woman, and embrace not the bosome of an harlot.

harlot.

16 Be not suertie for a stranger, and for him whome thou knowest not be not handfasted.

17 Be not in thy neighbours danger: if thou be, humble thy selfe, and with thy friends intreate thy creditour.

18 Be not sluggish, but consider the emmet, and by hir example learne to be wise.

19 Be not slouthfull and idle, least pouertie crepe vpon thee, and beggerie ouertake thee as a trauciler.

20 Be not proud of countenance, abhorre a lieng tong, and detest hands that shed innocent bloud.

The seuenth Honicombe, yeelding *most wholesome dehortations from* vice and vitious life.

21 BE not haunted with an hart that is full of wicked imaginations: for that is the next waie to mischiefe.

22 Be not a false witnesse that

bringing lies, nor a sower of discord among brethren.

23 Be not a companie keeper with a faire woman, least thou be taken and intrapped with hir faire lookes.

24 Be not familiar with an harlot, for she bringeth a man to beggerie: but an honest woman is worth gold.

25 Be not a tempter of thy neighbours wife to lewdnesse, least thou runne in danger of Gods curse.

26 Be not a blasphemer of the Lords name, least he be sharpelie auenged of thee for thy presumption.

27 Be not a reprouer of the scornfull, least he owe thee euill will: but rebuke a wise man, and he will loue thee.

28 Be not of the number that saie, Stolne waters are sweete, and the bread that is priuilie eaten hath a good taste.

29 Be not a gatherer of goodes wrong-

wrongfullie, for they profit nothing in the end.

30 Be not a stirrer vp of hatred and strife, but embrace loue: for loue coureth the multitude of sinnes.

31 Be not a much babbler, for therein is great offense: but refraine thy lips, so shalt thou be wise.

32 Be not double of tong, and a dissembler: for the Lord abhorreth the counterfeit hypocrite.

33 Be not an extortioner, nor an oppresser of the poore: for the Lord will take their cause in hand.

34 Be not fugitiue and lightfooted from place to place, but continue content with thine owne estate.

35 Be not gealous ouer thy faire and youthfull wife, least thou turne hir loue into hate.

36 Be not couetous and greedie of money, for in time both thou and thy wealth shall awaie.

37 Be not delicate and nice: for that is the propertie of woman, but auoid all such vanities.

38 Be not inquisitiue after things aboue thy knowledge, least thou be counted a busie bodie.

39 Be not a mainteiner of wrong iudgement, least the Lord confound thee in thy wickednesse.

40 Be not ouer carefull for thy life, least thou fall in mistrust & despaire of Gods prouidence.

The eight Honicombe, yeelding *most wholesome dehortations* from vice and vitious life.

41 BE not a talebearer from eare to eare, least thou be forsaken of thy friends, and made an outcast.

42 Be not vniust in buieng and selling, let thy balance be euen, and thy weights without fault.

43 Be not a dissembler, nor a discouerer of secrets: but faithfull of heart, and trustie in counsell.

44 Be not a purchaser of thy neighbours house ouer his head, for

for in so doing thou suckest his bloud.

45 Be not suertie for a stranger, least thou smart for it: for he that hateth suertiship is sure.

46 Be not a worker of deceiptfull workes, but a sower of righteousnesse, so shalt thou receiue thy reward.

47 Be not corrupt in heart, for such doth the Lord abhorre: but in such as are of an vndefiled conuersation he hath pleasure.

48 Be not ouerbold to trust in thy riches, least thou haue a fall, but vse them in the feare of the Lord.

49 Be not a sower of disquietnes in thine owne house, least thou haue wind for thine heritage.

50 Be not malicious, least thou be insnared with thine owne mouth: but be meeke of speech, so shalt thou be honoured.

51 Be not a medler in other mens matters, least thou be ill thought of, and haue small thanks for thy

labor.

52 Be not hastie in vttering thy wrath, least thou be counted a fowle, and in the end thou discouer thine owne shame.

53 Be not a slanderous person, for such a one woundeth like a sword: but a wise mans tong is wholesome.

54 Be not an imaginer of euill, for commonlie mischefe doth followe: but be a counseller of that which is honest.

55 Be not a lier, and a forger of vntrueths, for such doeth the Lord abhorre: but they that deale truelie, please him.

56 Be not a sluggard, faine to haue, and not to get: but be diligent, and thou shalt haue plentie and abundance.

57 Be not proud, for after pride followeth strife, whilest thou thinkest none comparable in worthines vnto thy selfe.

58 Be not a getter of thy goodes by vanitie, for they are sone spent:

spent: but they that are gathered togither with the hand, shall increase.

59 Be not desperate, and out of hope in thy heauinesse: for that is the next waie to kill thy hart.

60 Be not a bolsterer of the wicked in his wickednesse, least thou be partaker of his punishment.

The ninth Honicombe, yeelding *most wholesome deliberations* from vice and vitious life.

61 BE not deceitfull, for such a one shall not rost that he woke in hunting: but the riches of the iust are of great value.

62 Be not shameless in sinning, least the vengeance of the Lord ouertake thee, and thou be crushed in peeces.

63 Be not sparing in using the rod, least thou hating thy sonne, be an occasion that he curse thee another daie.

64 Be not scornefull, least in seeking for wisedome, thou find it

not, though thou wouldest giue gold for it.

65 Be not familiar with a foolish man, when thou perceiuest not in him the lips of knowledge and vnderstanding.

66 Be not iniurious and wrongfull to the poore, for therein thou blaspheemest thy maker, and dishonourest his maiestie.

67 Be not proud and haughtie of heart: for such doth the Lord abhorre, and he hateth them euen to hell.

68 Be not froward in thy waies, if thou wilt please the Lord, but followe the path of peace and equitie.

69 Be not a deuiser of vanities which please thine owne heart, for with such toies is the Lords wrath kindled.

70 Be not a wicked doer: for such as exercise themselues in naughtinesse, are an abhomination vnto him.

71 Be not careleſſe at the Kings displea-

displeasure: for the wrath and anger of the prince is the messenger of death.

72 Be not rash in thine enterprises: for of rashnesse and hardinesse commeth repentance and sorrow.

73 Be not a controller of thy betters: for in so doing thou dwelst run among thorns and thistles.

74 Be not offensiue to thy brother in any thing, least he being greeued, complaine against thee bitterlie.

75 Be not a prouoker of the angrie, least by heaping fire vpon fire, thou thy selfe feele the flaming heate.

76 Be not acquainted with a sorcerer, and with an inchanter or soothsaier keepe not companie.

77 Be not curious in vanities, least thou become a scorne among the wise, and a mocking-stocke among the sober.

78 Be not ouercome with wine and strong drinke: for thereby

manne a wise man hath shewed himselfe a foole.

79 Be not fauourable to the malefactour, and seueare against the innocent, for that is to peruert iustice.

80 Be not a shifter, to liue by other mens sweate, but let thine owne labour minister vnto thée allowance.

The tenth Honicombe, yeelding *most wholesome dehortations from* vice and vitious life.

81 BE not wanton nor light in thy behauiour, least thy maners being marked, thou reape shame and rebuke.

82 Be not a couerer of an offense, where the offender falleth wilfullie, but open his fault that he may be reproued.

83 Be not seditious and giuen to discord and strife, least thou be counted a mainteiner of mischiefe.

84 Be not vainglorious and confident in thy foolishnesse, for such a

a one is like a shee beare robbed of hir whelps.

85 Be not a rewarder of euill for good: for if thou so do, euill shall not depart from thy house.

86 Be not a iustifier of the vngodlie, nor a condemner of the innocent: for both these doth the Lord abhorre.

87 Be not delighted in sinne and wickednesse, for that is to bring destruction & euerlasting death to thine owne soule.

88 Be not froward of heart, least thou thereby obteine no good: neither beare thou a double tong in thy mouth.

89 Be not wilfull in thine owne opinion, neither defend thou obstinatelie that which is not right.

90 Be not wise in thine owne conceipt, least in so doing thou be counted a fole among the discréet.

91 Be not married to thine owne fansie, and like not so well of thy

selfe

selfe, as to haue others in contempt.

92 Be not hastie to be reuenged vpon thine enimie, but bridle thy raging lust for a time with reason.

93 Be not stubborne and rebellious against a magistrate, least thou heape coles of fire vpon thine head.

94 Be not presumptious, and of an haughtie heart: for the end of pride is shame and confusion.

95 Be not a listener after newes, nor a raiser vp of reports, least thou become a common scorne.

96 Be not a laugher at other mens miseries: for thine estate is subiect to the like wretchednesse and calamitie.

97 Be not a grudger against God, if he afflict thee: but patientlie beare all tribulations and sorowes.

98 Be not suspicious where there is no appearance, and though there be, yet be not too rash in thy

thy iudgement.

99 Be not liberall of another mans, least thereby thou grow out of credit with thy friends.

100 Be not a deceiuer of the simple, nor guilefull in thy dealings: for that is the waie to lose loue and fauour.

The Conclusion.

Taste of the honie
here in this hiue,
If thou wilt learne
to liue well and thriue.

FINIS.

A Referendarie to the Premisses.

NO cookerie is so exquisite,
No dish so deintie dressed,
But ouercomes the appetite,
By gluttonie oppressed:
And therefore wise king Salomon
Commendeth moderation.

No kinde of sweete restoritie,
Though curiouslie compounded,
No instrumentall melodie,
In time and measure sounded,
But by degrees superlatiue,
Offends the vertue sensitiue.

Such store of honie is gathered,
Heere in this swarming Beehiue,
As being often swallowed,
So whets the power digestiue,
That more and more it coueteth,
And neuer faints or surfeteth.

Who would not then most hungerlie,
Eate plentie of this honie,
Which tastes so sweete and sauourlie,
And costs so little monie?
The vse thereof is generall,
God grant it proue effectuall.

A. F.

A Plant of pleasure,

Bearing fourteene seuerall flowers, called by the names of Holie *Hymnes, and spirituall* Songs.

Wherein such godlie exercises are *presented to the hands of euerie particular* person, as may conuenientlie be applied to their priuate vse, not onelie in the pleasant Spring of prosperitie: but also in the hard Winter of aduersitie.

BY ABRAHAM FLEMING.

Ephes. 5. verse. 18. 19.

¶ Be ye fulfilled with the spirit, speaking vnto your selues *in* Psalmes, and Hymnes, and Spirituall Songs, singing and making melodie in your hearts.

AT LONDON
Printed by Henrie Denham, dwelling in Aldersgate streete *at the signe of the starre.*
1586.

A Preface to the true Christian Reader.

IT is a naturall inclination of man, for the delighting and solacing of himselfe, after some labour or exercise, to seeke such recreations, as doo best agree with his disposition. Herevpon, some couet this game, othersome that: and euerie man in deede what maketh most for his contentment. Which kind of recreations and refreshings men are not forbidden iu Gods word to vse, so that the feare of his diuine maiestie preuent them in all their actions: and that they abuse not those benefites of recreation to a licentious and wanton libertie.

Verie necessarie it is, that consideration be had of the state of the bodie, which cannot alwaies endure labour, but that now and then it must be refreshed, not onelie with some

ſome intermiſſion & ceaſſing from trauell, but alſo with ſome kind of exerciſe coupled with delectation and pleaſure, whereby not onelie the bodie, and euerie member thereof, is comforted, but the mind alſo, and the faculties or powers of the ſame iollilie quickened.

Such care taken for the bodie, which is earthlie and corruptible, ſhould teach vs (I thinke) a point of wit, which we want, touching the regard wherewith we ought to be moued for the good eſtate of the mind or ſoule, which is heauenlie and immortall. For how much the minde is more pretious than the bodie, ſo much the more, wiſedome would, it ſhould be eſteemed: otherwiſe we ſhall ſeeme to preferre the ſhell before the kernell, the barke before the pith, the ſhadowe before the ſubſtance, yea, moſt abſurdlie, we ſhall refuſe wheate for chaffe, pure golde for droſſe, cleere wine for dregs, and in concluſion repent our want of grace.

It

It were behoofefull therefore for vs, first and principallie to see to our mind, which is chiefest part of our essence and being, that the same, after some serious studie and contemplation, desiring to be refreshed, be not fed with fond fansies, fables, dotages, imaginations, dreames, & I cannot tell what idle and vnfruitefull discourses, which kindle the affections, and set the flesh a gog: but rather with holie exercises, and godlie meditations, such as are and may be prouided for the purpose, to reuiue the spirit, and quicken the new man, if the partie be gratiouslie affected.

Thou hast heere therefore presented vnto thine hand (good Reader) a plant of pleasure, bearing fourteene seuerall flowers, called by the name of holie Hymnes and spirituall Songs, to reade at thy leasure for thy recreation, and not so much for thy recreation, as for thy profit: which I haue put partlie in rythme, and partlie in prose, for the

the ſatisfaction of ſundrie Readers deſires, ſome beeing addicted to this, and ſome delighted in that kind of writing. I would to God it were in me to frame my wit to the will of the well diſpoſed in all points. I haue done what I could, the Lord knoweth what I would: his name be praiſed for all, whoſe glorie to ſeeke and ſet foorth, I beſeech him giue vs all grace, ſo ſhall the faithfull reioice and clap their hands, but ſhame ſhall fall vpon the reprobat, & force them to hang downe their heads.

Abraham Fleming.

A Plant of Pleasure, *bearing fourteene seuerall* Flowers.

¶ The first Flowre *called a holie Hymne,* conteining

1 *A petition vnto God for the remissions of sinnes.* 2 *A description of Gods greatnesse.* 3 *Of his habitation, and that he seeth all things.*

A.

1 AS the Sunne is the soule and life of the world, so is thy word (O God) the comfort of my heart.

Be gratious & fauourable vnto me thy seruant, that I may be free from the malice of mine enimies.

Reward me not according to my deseruings (O Lord) for I am full of sinne, and in me there is no righte-

righteoulneſſe.

Accoꝛding to thy louing kind-neſſe theꝛeꝛoze (O mercifull fa-ther) blot mine offenſes out of thy regiſter, and pardon me.

Haue mercie on me, O founteine of all mercie, cleanſe me from the coꝛꝛuption of ſinne, and waſh me with the water of thy woꝛd.

Am not I a reaſonable crea-ture, indued with knowledge and vnderſtanding? O Loꝛd to whom ſhould I then come, but to thee?

2 When, beaſts, fiſhes, and foules, they are the woꝛks of thine hands, by the vertue of thy woꝛd they were created and made.

From the riſing of the Sunne, to the going downe of the ſame, I will continue in the contemplati-on and view of thy greatnes.

Lighten the eies of my hart (O Loꝛd) that they may ſee the migh-tines of thy maieſtie in thy crea-tures.

Endleſſe is thy gloꝛie, and thy power is incompꝛehenſible: Won-derfull

derfull art thou in thy iudgments.

Marueilous things are wrought by thine omnipotent hand day by day, the eies of all people are witnesses of thy power.

3 In heauen is thy dwelling place, from whence thou beholdest the commings in, and the goings out of all men.

Nothing is hidden from thine eies, O Lord, the brightnesse of thy maiestie cannot be absent.

Giue me grace (O God) to leade my life in the loue of thy law, so shall I not miscarie.

The second Flowre called a spirituall Song, conteining

1 *A commemoration or remembrance of the benefites of Christs death and passion.* 2 *A petition for thankefulnesse.* 3 *A confession of Gods greatnesse and almightinesse.*

B.

1 ALL people praise the Lord, with faithfull heart and voice,

Be bold to magnifie his name,
and therein to reioice.
Remember well the worke,
which he for vs hath wrought,
And land his name accordinglie,
in word, in deed, in thought,
Hell gates he hath shut vp,
in spite of Sathans power.
And saued the soules of sinfull men
from torments sharpe and sower,
Most mightie is his arme,
his greatnesse hath none end,
From force of foes that vs assault,
all his he doth defend.
2 Lord lighten thou our hearts,
that we may praise thy power,
Eternallie which flourisheth,
and worketh euerie howre.
3 Most mightie is thy word,
thy maiestie surmounts,
In glorie none so excellent,
(as scriptures cast accounts.)
No Prince nor Potentate,
may with thee once compare,
Giue vs thy grace no lesse to learne,
(O Lord) with Christian care.

The third Flower called a holie Hymme, contcining

1 *A requeſt for aſſiſtance againſt our aduerſaries.* 2 *A confeſſion of our vileneſſe by reaſon of ſinne.* 3 *A petition*

tition for true mortification and regeneration. 4 Of the pretiousnesse of mans soule.

R.

1 ACcording to thine vnmeasurable mercies, O God, heare my praier, and let thine eares be open to the crie of my complaint.

Be my sauiour and deliuerer from danger and distresse, & bridle thou the desperatnesse of mine aduersarie, that he do me no mischefe.

Rebuke them (O Lord) that go about to raise reproches against me: chastise them, that they may see wherein they haue offended.

As for me, I will withstand them in their maliciousnesse: for I hope thou wilt arme me with the spirit of fortitude and patience.

Holie one of Israell, heare the supplication of me thy seruant, and in the time of necessitie assist me.

2 I woorme and no man I confesse my selfe to be, yea, more vile

and contemptible, than any vnreasonable creature: for sinne hath stoong my soule.

My heart is defiled with a thousand corrupt cogitations: yea, the thoughts which are hidden in my heart, are not so infinite, as they are wicked.

From mine infancie and cradle I haue bene blemished with sinne, and as for righteousnes or iustice, there is none in mine intrailes.

Lord I am so ouerwhelmed in sinne and iniquitie, that I stand in continuall feare of thy punishment: Oh giue me grace to repent!

Euening and morning I call my sinnes to memorie, and they are more in number than the haires of my head: yet (O Lord) be mercifull.

3 Make me a new creature by the inspiration of thy sanctifieng spirit, and let mine inward man be circumcised with the razour of mortification.

Increase in mée godlie desires, and

and let all carnall concupiscences be quite quenched in me, that I may long after nothing, but the loue of thy lawe.

4 Nothing is more pretious in thy sight (O Lord) than the soule of man, O let not sinne preuaile against it.

Grant me thy grace euen to the last houre of my life, that I may haue in heauen mine inheritance, purchased by Christ his death and passion, Amen.

The fourth Flowre called a Spirituall Song conteining

1 *A glorifieng of God.* 2 *An exhortation to praise him.* 3 *A repetition of certeine properties in him.* 4 *A protestation or vow of Christian dutie to do him reuerence.*

A.

---

1 ALl glorie vnto God,
the guider of the iust,
Blest be his name in heauen & earth
whereto the righteous trust.

2 Repaire his temples to,
him worship and adore,
Alleluiah sing and saie,
to him for euermore.
3 He is the God of grace,
whose kingdom knows none end,
A mightie God from all annoies
that can his flocke defend.
Most mercifull is he,
to such as do repent,
Forgiuing them, which for their sins
are sore and lament.
Laud we his holie name,
as dutie doth command,
Each toong sound out his maiestie,
adore him sea and land.
4 My heart, my toong, and voice,
shall plaie the organ pipes
In praising him, out of the shore
our desperate debts which wipes.
No time will I let slip,
(if God do giue me grace)
Great thanks to render to his name
which filleth euerie place.

The fift Flowre called a holie Hymme, conteining

1 *The reward of the proud and impenitent.* 2 *An admonition not to be high minded.* 3 *To be touched with compassion towards the afflicted.* 4 *To be*

be mindfull of Gods mercies in tribulation. 5 A declaration of his omnipotencie and power. 6 A petition that the word of God might be the rule of our life.

H.

1 A Mn humble heart is a sacrifice vnto the Lord, a contrite spirit he will not despise: as for the proud and impenitent, hee casteth them out of his sauour in the heate of his indignation.

2 Be not high minded, neither puff vp with a vaine opinion of thy selfe: but consider that thou art but dust and ashes, and that thou hast nothing but naughtinesse by nature.

3 Relent at the aduersities and afflictions of thy neighbour, and in the bowels of compassion mitigate his miserie, for nothing falleth vpon him, but the same may in time chance to thee.

Arme thy selfe with patience, to

endure all tribulations: if God chastice thee with ane kind of punishment, acknowledge thine owne transgressions in that behalfe, and be penitent.

4 Haue in thy mind the greatnes of Gods mercies, which are aboue all his workes: put thy trust in him in the time of trouble, he will deliuer thee, and set thee at libertie.

Alke after succour where it is to be found, the Lord is all sufficient, hee hath treasures of good things for them that loue him: as for the wicked of this world, they are out of his fauour.

Much mightier is the mercie of the Lord, than the heart of man can conceiue: of his power there is no end: all the world is replenished with his greatnes most excellent and glorious.

5 Fall downe ye hils before his presence, tremble ye deepes at the sight of his maiestie: for the whole compasse of the world he holdeth in his hand, to dispose the same at his pleasure.

pleasure.

Lord God of Iacob who is like vnto thée? Heauen and earth are witnesses of thine excellencie: the Sunne and the Moone declare the greatnesse of thy glorie to all nations.

Euerie creature telleth abroad that thou art omnipotent: for at thy becke all things obeie, yea heauen it selfe, which is thine owne habitation trembleth and quaketh at thy thundering voice.

6 Make me (O Lord God) obediently to leade my life, direct thou my footesteps by the rule of thy lawe, and let thy holie word be a lanthorne before me, that I go not astraie.

If I haue at anie time swarued and done amisse, it hath come to passe through the want of thy word, which (I beseech thée) let lighten my goings, like a bright burning lampe.

Notwithstanding (O Lord) I deserue no such fauour and loue

at thy hands: yet for thine owne sake, which art the fountaine of mercie, vouchsafe to shew thy selfe gratious.

Glorie, honour, and praise be ascribed vnto thée, which hast béene from beginning of beginnings, and shalt continue in power and maiestie, when all things vanish and decaie.

The sixt Flowre called a spirituall Song, conteining

1 *A petition for humilitie, and assistance against our enimies.* 2 *For mercie and love of Gods lawe.* 3 *For the leading of a good life.*

A.

1 AN humble heart, O God,
vnto thy seruants giue,
Be thou to them a louing Lord,
whiles in this world they liue:
Regard thy little flocke,
be thou to them a sheeld,
And thē defend frō greedie Wolues,
least ouercome, they yeeld.
2 Haue mercie on vs all,

Whose

whose waies most wicked are,
And to the path of Paradise,
our speedie steps prepare.
Make vs to loue thy lawe,
and therein to delight,
For that is an oblation
most pleasant in thy sight.
3 Let me so leade my life,
that what I thinke, or saie,
Extend vnto the land and praise,
of thee (my God) alwaie.
Make me an instrument,
thine excellence to sound,
In faith and in good workes (O God)
vouchsafe I may abound.
Nothing, though high of price,
and glorious to the eie,
Grant mightie God frō thy precepts
may drawe my feete awaie.

The seuenth Flowre called a holie Hymne, contemning

1 *An inuocation to God for succour in affliction.* 2 *For restitution of perfection lost by sinne.* 3 *For the fortifieng of faith in time of triall.* 4 *For prosperous successe of our enterprises.* 5 *For protection and strength in persecution of the Gospell.* 6 *A deprecation*

tion against Gods enimies, and the aduersaries of his Word.

M.

1 AT euening and at morning I praise thee, O God, earlie do I call vpon thee: yea, before the rising of the Sunne do I direct my voice to thee, my King, and my God.

Be not far from me in the time of mine affliction, but when troubles assault me, be thou present and at hand to defend me, so shall I feele comfort in my soule, and glorifie thy most excellent name.

2 Restore to me the fulnesse of thy grace, which mine owne sins, and the transgressions of my progenitors haue diminished, that by the restitution of the same, I may the more vprightlie leade my life before thy face.

3 And though the world be full of wickednesse, and thy glorie dailie derogated by the diuelish deuises

ſes of lewd liuers, yet ſo ſtrengthe my faith, that I fall not awaie from thee.

Helpe me, O God, to withſtand the ſubtile ſuggeſtions of Sathan, and all Sathanicall ſouldiours, ſuch I meane as ſet ſhoulder againſt thee, & thy ſon Chriſt.

4 Accept me among thy choſen children, and ouerſhadow me with the ſhield of thine omnipotencie, that whatſoeuer I take in hand, may haue happie ſucceſſe, to my profit, and thy glorie.

5 Mightilie protect me in all perils and dangers, ſpecially in the time of perſecution, when thy Goſpell is called in queſtion among falſe Heretikes, ſuperſtitious Papiſts, and cauilling Schiſmatikes.

Fortifie my ſpirit with the armour of thy word, that I may powre it out plentifullie in the preſence of thine enimies, to their ſhame and confuſion, and to the aduancement of thy name.

Let

Let not their sophisticall assertions intangle or intrap me, but let thy sacred Scripture so flourish and fructifie in my heart, that by thy gratious gift of understanding I may controll them in their errours.

Enter thou with me, O Lord, when I am cited to appeare before the Sathanicall synagogue, which presumptuouslie call the professours of thy Gospell to a reckoning of their religion: O be thou mine assistant!

Make them ashamed of their malicious imaginations, and in their owne snares let them be intangled, ouerwhelme them in the pit which they haue prepared for others, so shall I magnifie thy heauenlie power.

Increase in them the spirit of wilfull blindnesse, because they haue not beene harbourers of thy faithfull ministers, and because they haue contemptuouslie withstoode thy word, which is the liquor

liquor of life.

Neuertheleſſe, if it be thy pleaſure, ſuch as feele anie remorſe of conſcience, and be ſorie for their obſtinacie, vouchſafe to receiue them into thy fauour, that they may be witneſſes of thine vnſpeakeable mercie.

God the father, God the ſonne, and God the holie Ghoſt, heare my prayer, and let my crie be conſidered: for thine owne ſake, and for thy ſonnes ſake (O God) looke downe from aloft, and ſhew thy louing kindneſſe to all people.

The eight Flowre called a ſpirituall Song, conteining

1 *The chiefeſt comfort in this life.* 2 *The meanes whereby to obteine bleſſedneſſe.* 3 *The cauſe of a quiet conſcience, and how it is come by.* 4 *An exhortation to glorifie* GOD.

F.

1 AMid ſo manie miſeries depending on our life,

Behold

Behold a comfort, namelie this,
with sinne to be at strife.
2 Resisting of concupiscence,
subduing fleshlie lust,
Are meanes to come to blessednesse,
enioied of the iust.
3 Hereof the true tranquillitie,
remaining in the mind,
According to hir qualitie,
doth flourish in hir kind.
Most mightie Ioue be praisd,
whose grace doth compasse this,
For no deserts of ours, whose lines
are dailie lead amis.
4 Laud we his holie name,
as doth vs best become,
Exalt him in his holinesse,
O nations all and some.
Make all your mirth and glee,
on him alone to rest,
In him reioice and clap your hands,
oblations such are best.
Nothing so much becoms
a Christian than doth this:
Grant vs the same, O gratious God
that liuest aloft in blis.

The ninth Flowre called a holie Hymne, conteining

1 *A petition for repentance and remission of sinnes.* 2 *A deliuerance from our enimies.* 3 *An inuocation vpon God*

God for present help. 4 A deprecation against the aduersaries of Gods truth.

L.

1 A Penitent heart (O God) thou wilt not despise, O teach me thy statutes, that I may see my sinne.

Be fauourable vnto me, whose iniquities are gone ouer my head: O heale my sores and vlcers, which stinke in thy sight.

2 Rise vp thou holie one of Israell, like a Giant in triumph, and rescue me from the irruptions and inrushings of mine enimies.

According to thy greatnesse deliuer me, O set me free from the furiousnesse of my foes, from the furiousnesse of my mortall and deadlie foes.

Horrible are the mischeefes which they haue imagined against me: but thou which art omnipotent, wilt ouerwhelme them in their maliciousnesse.

3 As

3 As for me, I will be confident vpon thy prouidence will I depend, vpon an assured hope of thy heauenlie helpe will I attend, O Lord.

Make no long tarieng, O my King and my God: for vpon thee onelie doth the anchor of my saluation rest, thou art my health and my safetie.

Forsake me not in the time of neede, least mine enimies taking courage against me, scorne at me in their pride, and saie, Where is thy God?

4 Let not the enimies of thy truth, beare vp their bristles against thee, and contemptuouslie cast thy glorie to the ground: O Lord destroie both them and their deuises.

Euen as the Sunne consumeth snowe, and as waxe wasteth in the fornace, so let them be put to silence in the rigour of thy wrath and iudgement.

Make them like vnto Sodom, and

and like vnto Gomozrha, make them like vnto Pentapolis and Babylon, that they may knowe thou liuest which art Lozd ouer all.

Inlarge their tozments far aboue the tozments wherwith they haue persecuted thy people: deale with them accozding to thine own pleasure.

Not my will, but thy will be fulfilled, O father: accozding to thine owne decree deale with them, either in mercie, oz in iudgement.

Giue them pzoofes of thine omnipotencie, that they may knowe thee which sittest aboue, whose eies see their deuises, and art able to reuenge thine owne cause.

The tenth Flowre called a spirituall Song, conteining

1 *An exhortation to praise the Lord.* 2 *that all states and degrees ought to stoope before him, and do him reuerence.* 3 *Wherein our mirth and melodie should consist.* 4 *That all creatures*

creatures must magnifie Gods Maiestie.

E.

1 ATtend ye nations and giue eare,
O learne to laud the Lord,
Behold his wondrous workes, and
his name with one accord. (praise
2 Rich, poore, weake, strong, old folke
approch and praises sing, (& yong,
All people dwelling in the world,
to God oblations bring.
High potentates, and all estates,
the King that crowne doth weare,
And subiects sworne to loialtie,
the Prince of princes feare.
3 Make all your mirth and melodie,
his honour to resound,
Feare him in truth and faithfulnesse,
whose blessings do abound.
Let euerie thing lift vp their voice,
and laud his holie name,
4 Ech creature drawing vitall breth,
extoll and praise the same.
Magnificent and wonderfull,
yea onlie God is hee,
In these his workes before our eies,
his puissance we may see.
No time therefore let vs omit,
in publishing his praise,

Giue

Giue glorie, oh heauen, oh earth and sea, to him that liues alwaies.

The eleuenth Flowre called a holie Hymne, conteining

1 *A petition to God vnder a continued allegorie, for a renewed life.* 2 *The weedes of the heart.* 3 *The good and wholesome hearbes of the soule.*

M.

1 AS siluer is purged from drosse by the force of the fire, so by thy mercie, O Lord GOD, let me be purged from mine offenses and sinnes.

Be fauourable vnto me an vnfruitfull bough of olde Adams rotten and putrified stocke, O water thou me with thy sanctifieng spirit.

Raine downe from heauen vpon me, I beseech thee: O let the drops of thy grace fall vpon mee, that I may bud and beare blossoms.

As

As for the weedes of wickednesse and sinne, let them wither and die in me, that I may leade an vpright life in thy sight and glorious presence.

Husband me in such wise, O Lord, that I may fructifie and increase abundantlie, that I may bring forth thirtie, sixtie, and an hundred fold, according to thy good pleasure.

A riuer of pleasantnesse be thou vnto me, whereby I may be filled full of sap, and flourish continuallie like the greene Baie tree.

Make my leaues neuer to wither or vade, let not the Sunne scorch or drie them, to the losse of their beautifull colour and seemelinesse.

From all stormes and tempests shield and ouershadowe me, that my roote may be replenished with pith, and my branches spread abroade.

Let not the blustering blasts of winter do me anie harme, but as in

in a continuall calme of Summer season, let me bring forth fruits most abundantlie.

2 Enuie and malice, dissimulation and hypocrisie, strife and variance, superstition and idolatrie, extortion and vsurie, these weedes, O Lord, roote out of my heart.

3 Meekenesse and humblenesse, innocencie of life and conuersation, loue of thy lawes and commandements, thankefulnesse, and faith vnfeigned.

Integritie and vprightnesse, holinesse and sinceritie, iust and honest dealing, constancie in thy word and Gospell, plant these vertues in my soule.

Nothing that sauoureth of the flesh let preuaile against me, but season me with the salt of thy holie spirit, my King and my God.

Guide me and gouerne me thou shepheard of my soule, that being free from all inconueniences and dangers, I may glorifie thy name.

The

The twelfth Flowre called a spirituall Song, conteining

1 *The sacrifice wherewith God is best pleased.* 2 *A petition to be cleansed from the sores of sinne.* 3 *An intercession for offendors.* 4 *A commendation of Gods mercie.*

I.

1 A Contrite heart and broken spirit
O Lord thou doest accept,
Behold the selfe same sacrifice,
for thee preserud and kept.
Regard the sorrowes of my heart,
my mourning songs attend,
And giue me grace my sinfull life,
with Christian care t'amend.
2 Heale thou my festred sores which stinke,
and sauour in thy sight,
And plasters to my wounds applie,
by vertue of thy might.
Make me as free from filthinesse,
as is the child new borne,
From all pollutions, blots, & spots,
O cleanse me wretch forlorne.
3 Looke down frō heauen thy dwelling place,
vpon the sons of men,
Extend thy grace, O God, to such
as haue transgressours ben.
Most mercifull and iust art thou,

to

to such as do thee feare,
3 In time of trouble to their cries
thou bendest downe thine eare.
None hath ben helples in their need
that made their mone to thee,
Good God therefore be mercifull,
and gratious vnto mee.

The thirteenth Flowre called a holie Hymne, conteining

1 *An invocation for comfort in distresse.* 2 *For restitution of former perfection.* 3 *For diuers godlie and commendable ornaments of the mind.* 4 *For mercie against iudgement.* 5 *A vowe or promise of thankesgiuing and deuotion.*

N.

1 ATtend vnto my cries, O God, oh heare me and helpe me in this my heauinesse, asswage the sharpenes of my sorrowes with the medicine of thy mercie.

Be thou my Surgeon O Almightie God, be the curer of my woundes, O most high Iehoua, so

shall I sing vnto thee the songs of thankesgiuing.

2 Restore me to that perfection from whence I am fallen, and let the fruites of thy sonnes death and passion be a continuall comfort to my soule.

As thou art gratious and mercifull, so fauour me thy seruant, succour and assist me in the daie of distresse, oh saue and defend me from all danger.

Heale the blaines and blotches of sinne, wherewith mine vnrighteous soule is defiled, and purge my heart with the water of thy word and glorious Gospell.

3 A mild spirit and a lowlie mind powre into my bodie, that I may the more liuelie feele the operation and working of thy grace in me.

Make me in meekenesse like Moses, in patience and sufferance like Iob, in obedience and dutifulnesse like Tobie, thy faithfull seruants.

Farre from flatterie remoue my

my lips and my tong, graft in me a desire and delight to speake the truth iustlie, vprightlie, and christianlie.

Lighten thou my waies, and direct all my goings, let the deaw of thy blessed spirit drop into my heart, so shall I be obedient vnto thy lawe.

4 Enter not against me in iudgement and rigour, but let thy mercie preuent thy iustice, so shall I be sure to escape shame, reproch, and confusion.

5 My heart, my tong, and my voice, shall become instruments of praise, to sound out thy greatnesse and goodnesse, in the eares of all people and nations.

In my bed will I meditate of thy commandements, at my meate thy lawe shall be in my mouth, thine ordinances & statutes shall be my dailie exercise.

Neither gold nor siluer, neither pretious stones, neither robes of roialtie, nor princelie treasure, de-

light me like thy word.

Greedilie will I seeke after the loue of thy lawe, at morning and at euening: yea at midnight will I comfort my soule in thy gratious Gospell.

The fourteenth Flowre called a spirituall Song, conteining

1 *Sententious dehortations from sundrie sinnes.* 2 *To liue according to Gods lawe.* 3 *Not to mistrust his power in the time of trouble.* 4 *The reward of them that do after Gods will.* 5 *To esteeme the Preachers of the Gospell.* 6 *To take no euill thing in hand.*

G.

1 ABsteine from fleshlie lust,
and spirituall peace possesse,
Be slowe to followe wanton waies,
all wicked thoughts suppresse.
Reuolt from vitious workes,
forbidden deedes detest,
Allurings lookes, and lieng lips,
in silence let them rest.

2 Haue God before thine eies,

who

who searcheth hart and raines,
And line according to his lawe,
then glorie is thy gaines.
3 Mistrust not thou his might,
when sorrowes thee assaile,
For he is of sufficient force,
in perils to preuaile.
Laie vp within thy heart,
his testament and will,
4 Eternall life is their reward,
that do his lawes fulfill.
5 Make much of such as teach,
and preach his gospell pure,
In them, if thou attend their talke,
God will thy peace procure.
6 Nothing attempt in hast,
which hurtfull may be found,
Growe daie by daie from grace to grace
so shall thy blisse abound.

The Conclusion.

Not onelie with toong,
and sound of thy voice,
But with thy whole hart,
in IESVS reioice.

FINIS.

A Referendarie to the premisses for the godlie Reader.

Some liue in fleshlie pleasure,
And some in courtlie brauerie,
Consuming lands and treasure,
about a golden slauerie,
Whose sweetenesse whiles they couit,
They cannot choose but loue it.

Some neuer ceasse lamenting,
Because they are in penurie,
And alwaies are inuenting
Their end by mortall iniurie,
Whereas they should content them,
With that which God hath sent them.

But be thou better learned,
Which loueſt Christ his veritie,
Whereby thou hast discearned,
That euerie thing is vanitie,
The world, and all within it,
Though worldlings sweat to win it.

And when conuenient leasure,
Doth serue for recreation,
Then vse these plants of pleasure,
And grafts of consolation:
Yea then and alwaies vse them,
And at no time refuse them.

A F.

A Groue of Graces, *Supplied with plen-*tie of plants, appliable *to pleasure and pro-*fit:

*Whereof whosoeuer be disposed deuout-*lie to take a view, they shall haue the *choise of fortie (and not so few) godlie exer-*cises of Christian dutie: ordinarilie to be vsed before and after their dailie diet:

BY *ABRAHAM FLEMING.*

1. Tim. 4. ver. 4. 5.

¶ Euerie creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing, for it is sanctified by the word of GOD, and praier.

AT LONDON
Printed by Henrie Denham, dwelling in Aldersgate streete *at the signe of the starre.*
1586.

A Preface to the true *Christian Reader.*

AS the benefits of God are manifold, or rather infinite, bestowed vpon man, from the time of his creation: euen so ought the fruites of his obedience & thankefulnesse to be aboundant and plentifull. For, if a man hauing diuers good friends, but some more beneficiall than othersome, sheweth himselfe most officious and dutifull to them, of whome he hath receiued most commoditie: by how much the greater reason ought we so to behaue our selues in all kinde of holie seruice towards God, who hath heaped vpon vs more blessings, than the tong of anie man can vtter, or his memorie conteine?

We see that all things are created by God, all things nouriſhed by him, all things increaſed by him, all things multiplied by him, and all things preſerued by him, for the vſe of man, vnto whoſe gouernement he hath committed them, put him in full poſſeſſion, and giuen him a lordlie title ouer them, to vſe and diſpoſe at his pleaſure: requiring at his hands for this ſingular bountifulneſſe, nothing but an vnderſtanding hart, a renewed mind, and religious lips, which might tell abroade the great goodnes of ſo louing a God, and ſtir vp others to magnifie his name.

And although we ought to glorifie God at all times, according to the continued courſe of his compaſſion and kindneſſe ſhewed vnto vs, from the daie of our birth, vntill this preſent houre, ſundrie and manie waies, as well in clothing vs, as alſo in nouriſhing and feeding vs, beſides other inuiſible graces, which not appearing to the world,

can

can not so well be remembred: yet, becauſe my purpoſe is particular, and ſtretcheth no further than to Chriſtian dutifulneſſe, proper vnto God for his dailie bleſſings preſented vnto vs all vpon our ordinarie tables, I would not wiſh thee (good Reader) to looke for anie other matter at my hands, than the verie title of this treatiſe doth import, which I haue called by the name of *A Groue of Graces.*

For as in a Groue there do growe manie plants of great varietie and choice, the weakeſt and ſlendereſt whereof may in due and conuenient time doo ſome good and neceſſarie ſeruice: euen ſo gentle (Reader) thou haſt here in this Groue ſundrie good Graces put into thine hands, ſome in verſe, and otherſome in proſe, all and euerie of them tending to Gods glorie, as bleſſings and thankeſgiuings vnto his diuine Maieſtie, for his vnſpeakeable clemencie, and fatherlie prouidence, which he hath ouer vs ſinfull and wretched

wretched creatures, whereof the Lord giue vs grace to continue mindfull, and keepe vs in the reuerend vse of his good gifts, for Iesus Christes sake, our onlie mediator and aduocate, Amen.

Abraham Fleming.

A Groue of Graces.

The first Plant.

¶ Grace before Dinner.

ALmightie God, thou giuer of all good things, bleſſe we beſeech thée the meate which is ſet before vs for our repaſt, and vs the receiuers of the ſame, that we maie proſper with it, and that the ſubſtance thereof conuerted into nourishment, may make vs ſtrong, and able of bodie to endure and goe through our dailie labour. Open our eies alſo, O Lord, that we may ſée from whome all things do come, and ſeeing, may extoll and magnifie thy name, through Jeſus Chriſt, Amen.

The

The 2. Plant.

¶ Grace after Dinner.

BRethren and Sisters assembled and refreshed with the blessings of God, forget not to giue him thankes for the present vse of these his comfortable and nourishing creatures, beseeching him to continue them among vs, and to make vs thankefull partakers of the same, for his sonnes sake Iesus Christ our Lord, Amen.

The 3. Plant.

¶ Grace before Supper.

REason requireth, and dutie demandeth, that in partaking of these good creatures of God, we vse a Christian reuerence, & haue before our eies the feare of his diuine Maiestie, which we beseech thee, O God, to vouchsafe vs, for his sake, in whome thou art best pleased, Iesus Christ our sauiour, Amen.

The

The 4. Plant.

¶ Grace after Supper.

A Thankefull hart, which is the sacrifice that thou requirest O Lord, grant vnto vs thy seruants, nourished and fed at this present by thy prouidence. Open our mouthes, that we may sound forth thy praise, and also with one consent glorifie thy diuine Maiestie, saieng: Blessed be thou O eternall God in all thy gifts, and extolled in all thy workes. All glorie, honour, power, and dominion, be ascribed vnto thée world without end, Amen.

The 5. Plant.

¶ Grace before Dinner.

HEre we sée most manifest and apparant signes of Gods loue and fatherlie care ouer vs: who dailie fédeth our mortall bodies with nourishment conuenient and agreeable to our nature. Let vs therefore soberlie receiue them as pre-

preseruatiues against hunger, and forget not to magnifie his goodnesse, which so mercifullie and fauourablie tendereth our weakenesse, through Iesus Christ our Lord, Amen.

The 6. Plant.

¶ Grace after Dinner.

ALl praise and thankes be giuen vnto thée O God omnipotent, which hast fed vs, not onlie this daie, but the whole tearme of our life. We bring vnto thée the bullocks of our lips, beseeching thée to accept our oblation of thankefulnesse, offered and presented vnto thée for thine vnmeasurable and vndeserued bountifulnesse. This we do, O Lord, in his name, who for our sakes became accursed, Iesus the righteous, who with thée and the holie Ghost, be euermore glorified, Amen.

The

The 7. Plant.

¶ Grace before Dinner.

MOst gratious God, the giuer of all good gifts, without whome nothing is nourishable, be it neuer so delicate: We beseech thée that these thy creatures, proceeding from thine almightie prouidence, and set vpon this table for our sustenance, may turne into wholesome substance of flesh and bloud in our bodies.

And because manie times, euen thy good creatures, through our intemperance, turne into poison, and by our owne abuse, breed sundrie diseases: grant (we beseech thée) that we may moderatelie eate and drinke that which is dailie ministred vnto vs for our releefe, and giue thée continuall thankes for these and all other thy benefits, through Christ our Lord, Amen.

The

The 8. Plant.

¶ Grace after Dinner.

FAther euerlasting, continuall thanks and praise be ascribed vnto thée, which from our creation and first comming into the world, euen till this present day & houre, hast giuen vs all things necessarie for our bodies: grant (we beseech thée) that as we haue receiued corporall food and sustenance from thy hands, so we may be faithfull and true partakers of the spirituall Manna, whereby our soules are susteined to euerlasting life, through Iesus Christ our Sauiour, Amen.

The 9. Plant.

¶ Grace before Dinner.

LOrd God, whose dailie hand doth feed
the beast, the foule and fish,
Vouchsafe to blesse and sanctifie,
this boord, and euerie dish:
That as we touch & taste the things
proceeding from thy grace,
Our bodies to susteine, and feed

our

our flesh in euerie place:
So we may yeeld thee thanks ther-
and giue thy name the praise, (fore
Which doth deserue of all the world,
extold to be alwaies, Amen.

The 10. Plant.

¶ Grace after Dinner.

ETernall God thy name be blest,
which dost vs dailie feed,
And soule and bodie succourest,
when as they stand in need:
The bodie by the staffe of bread,
which giueth strength and power,
The soule with sweetenesse of thy
and gospell euerie hower: (word
Thy holie name perpetuallie,
be magnifide therefore,
As hath bene since the world began,
and shall be euermore, Amen.

The 11. Plant.

¶ Grace before Supper.

MOst gratious God, which cloathest the Lillies of the field with beautie, far aboue the roialtie of Salomon: and feedest the little Sparrowes, which fall not to the ground without thy prouidence: be present (we beseech thee)

thee) at this table, and season with the salt of thy blessing these thy creatures, that in receiuing them, as becommeth Christians, we may also be sanctified, and in all our eatings & drinkings euermore remember to confesse and acknowledge thée in thy benefits, from whome all good things proceede, for the succour of thy seruants, and receiue them according to the rule of true Christianitie, through Christ our Lord & onlie Sauiour, So be it.

The 12. Plant.

¶ Grace after Supper.

In so much as it hath pleased thée (O mercifull father) to call vs to the communicating and partaking of thy creatures, and by them hast refreshed vs at this present: we giue thée hartie thankes for this thy bountifull liberalitie, beseeching thée to kindle in vs a Christian care and compassion of them that are in necessitie, that we consi-

considering their poore and succourlesse estate, may with pitifull eies tender their pouertie, and with charitable hands releeue their miserie: alwaies remembring, that whatsoeuer is done to thy needie and naked members, thou doest accompt it done to thine owne bodie. Grant this (O gratious God) for Iesus Christes sake thy sonne our sauiour, Amen.

The 13. Plant.

¶ Grace before Supper.

NO grace the gluton nor his gests,
amid their deintie fare,
Vouchsaft to shew to Lazarus,
a begger poore and bare.
Their seruice was superfluous,
their meate was ouermuch,
Poore Lazarus who scarse could go,
or stand without a cruch,
Lay begging at the gluttons gates,
some crumbes for his releefe,
But none there was that of his case,
were toucht with anie greefe.
His dog laie licking of his lims,
the botches, biles, and blaines,
And with his tong did seeke a meane
and waie t'asswage his paines.

This

This deed of pitie in the dog,
condemneth such as saue
All for themselues, and for the poore
and needie nothing haue.
God grant that we may not be such,
as this rich glutton was,
Least we with him in pit of Hell,
crie out, Wo and alas.
From thence the Lord deliuer vs,
and guide vs by his grace,
That when we die in earth, in heuen
we may possesse a place.

The 14. Plant.

¶ Grace after Supper.

GOod Zache interteining Christ,
became a iotfull man,
His soule to feede on foode of life,
with faith and hope began.
Then called he to streight account,
his thoughts, his words, & deeds,
His conscience, and his life misled,
and thus in speech proceeds:
Lord, if I haue done anie man
shrewd turne, or offred wrong,
Or caused the poore to make cõplaint,
with sobs and sighhings strong:
To restitution I will make,
and fourefold them reward,
With readie purpose so to doo,
to hand and hart prepard.
Marke Zaches speech & ponder it,
with

With wisedome in thy thought,
And do thy best, that workes like his
may well of thee be wrought.
Vnto the hungrie breake thy bread,
the thirstie giue to drinke,
And on the prisoners fast in gaile,
with pitie alwaies thinke.
The naked cloth, the widowes helpe,
lodge them that lodging lacke.
And thinke no scorne the crosse of
to beare vpon thy backe. (Christ,
Whē he shall come to iudge the world
with fan in hand prepard,
To cleanse the floure from chaffe, then
in heauen for thy reward. (hope

The 15. Plant.

¶ Grace before Dinner.

ALmightie GOD, whose prouidence reacheth to the vttermost ends of the world, and to the depth of the Sea: which nourishest all creatures with sustenance agreeable vnto their natures, the fish, the foule, the fourefooted beast, & the creeping worme: we beseech thee, that the meate and drinke which is set before vs on this table, at this present, may

may be so moderatelie receiued, that our bodies thereby may be refreshed, and our senses comforted, through Iesus Christ our Lord, Amen.

The 16. Plant.

¶ Grace after Dinner.

BLessed God, eternall thankes and praise be ascribed vnto thée, which hast opened thine hand at this time, and made vs partakers of thy benefites: and hast supplied the necessitie of our nature with these nourishing elements: without the which our life cannot be maintained. We beséech thée to kindle in vs a continuall remembrance of thy bountifull goodnesse towards vs, that as thou neuer withdrewest thy fatherlie care from vs, so we may neuer cease to offer vnto thée the sacrifice of praise and thankesgiuing, through Iesus Christ our Lord and Sauiour, Amen.

The

The 17. Plant.

¶ Grace before Dinner.

REmember more is loſt than won,
by hauing wealth in hand,
And by receiuing yeerelie rents,
for hire of houſe and land:
Small gaine is got by trade of life,
in pompe and pleaſure ſpent,
In deintie fare, and coſtlie cates,
more than ſufficient:
If loſſe of ſoule we do ſuſteine,
and broiling lie in hell,
The place where wicked worldlings
appointed are to dwell. (be
Wherefore, ſo let vs eate and drinke,
as godlie Chriſtians ought,
And giue God thanks for euermore,
as well in toonz as thought.
Amen.

The 18. Plant.

¶ Grace after Dinner.

ALl we which at this preſent time
with food are well amended,
From God aboue, our father deere,
confeſſe the ſame deſcended:
Who to this end doth flеſh and fiſh,
and all things elſe hath made,
That man, the image of the higheſt,
ſhould vſe them in their trade:

Wherefore since God so gratious is
to vs that are vnmit,
As dutie binders, his maiestie
extoll and praise we must.

The 19. Plant.

¶ Grace before Supper.

HOlie of holiest, Father almighty, and God eternall, whose loue to thy creatures is so exceeding great and vnmeasurable, that no hart can conceiue, neither anie tong expresse it: We beseech thee to sanctifie, not onlie these elements visible before our eies, but to vs the receiuers of these thy present and dailie gifts, giue an vnderstanding hart, that we knowing from what fountaine they do flowe, may reuerentlie receiue them, setting apart all intemperancie, and gluttonous greedines: continuallie remembring, that we are created and borne to this end and purpose, namelie, to extoll and glorifie thy diuine Maiestie in the manifoldnesse of thy bountie and goodnes,

through

through Christ our Lord, the true bread of life euerlasting, Amen.

The 20. Plant.

¶ Grace after Supper.

AS there is nothing that can prosper, except the Lord of life & light vouchsafe to blesse it with his grace, and be present therewith to further it with the operation of his sanctifieng spirit: so doubtles, this corporall foode and bodilie sustenance, whereof we haue tasted, for the comfort and refreshing of our fleshie members, is to small commoditie and profit, except it please thee (O heauenlie father) to blesse the same in vs: that as we feele our selues inwardlie strengthened, so we may magnifie thine immortall name, which art the welhead, and storehouse of all good things: to whome, not onelie for this present prouision, but for all thy former benefites, we render praise and thankes vnfeignedlie,

in and through Christ Jesus that vnspotted Lambe, the fulnesse of our felicitie, Amen.

The 21. Plant.

¶ Grace before Supper.

MOst louing sheepeheard of our
Christ Jesus iust & true, (soules
We present at our sustenance,
and vs thy seruants view.
O giue vs grace, of ghostlie foode
to haue no lesse a care,
Than of the bodies' nourishment
our minds affected are.
That soule and bodie being fed,
with requisite repast,
They both by giuing God the praise,
may liue in heauen at last:
Of Angels foode to haue their fill,
at God almightie's table,
Which grant vs all O gratious God
for thou alone art able, Amen.

The 22. Plant.

¶ Grace after Supper.

FOr our releefe and sustenance,
what is there, farre or neere,
But Gods good gift, and grace it is,
whiles we do harbour heere?

Meate,

Meat, drinke & cloth to saue the flesh,
from feeling of annoie,
All needfull things that we can name
through him we do enioie.
This foode his holie hand did reach
to vs for our auaile,
Our bodies to support and staie,
which feeble are and fraile.
To him be honour, praise, & thanks,
throughout the world therefore,
His maiestie be magnifide,
henceforth for euermore.

The 23. Plant.

¶ Grace before Dinner.

LEt vs with one hart and voice confesse, that it is the wonderfull prouidence of God, whereby this whole world, which otherwise would decaie, is preserued. It is his loue and kindnesse towards his creatures, whereby the life of each breathing thing is continued. All things without the grace of God, are vile and contemptible. It is he onelie in whom we liue, moue, and haue our being. Let vs therefore, as becommeth

true Christians, craue at the hands of his goodnesse, the blessing of his holie spirit, to be powred vpon these his present gifts, prouided for our nourishment: and with the moderate receiuing thereof, to increase in our hearts thankefulnesse for the same, which is the onlie sacrifice that he doth require. Grant this O heauenlie Father for thy sonnes sake, Iesus Christ the righteous, Amen.

The 24. Plant.

¶ Grace after Dinner.

EArnestlie and in faith, as behoueth true Christians, let vs lift vp our hearts and hands vnto the Lord God almightie, who hath vouchsafed at this time, and at all times, since the date of our nativitie and birth, to succour and nourish vs with temporall foode: beseeching him of his abundant grace and goodnesse, to drop into our minds the deawe of his comfor-ta-

foztable spirit, that as our bodies haue bene sufficientlie susteined, our soules may in like cale, by the sweete and pleasant repast of his glozious Gospell, be refreshed, through Jesus Chzist the onelie sauiour and succourer of his faithfull people, Amen.

The 25. Plant.

¶ Grace before Dinner.

Meate, drinke & cloth ozdeined are
the life of man to lengthen,
His health from hazard to defend,
and euerie lim to strengthen:
Wherfoze tis euerie Chzistians part
with reuerence them to vse,
Excesse to shun, which surfet breeds,
and health doth much abuse:
Remembzing alwaies God aboue,
from whome these gifts proceed,
Whose pzouidence appointed hath
these creatures foz our need.
Wouchsafe therfoze O gratious God,
that euer as we eate,
We may remember thee that sitst,
in thy tribunall seate:
To feare thee foz thy benefites,
and reuerence thy name,

From age to age: Amen, Amen
saie all vnto the same.

The 26. Plant.

¶ Grace after Dinner.

IEhouah high, whose holie hand
his people doth protect,
And as a shield of safe defense
preserueth his elect:
That king, whose kingdome endlesse is,
whose power fils euerie place,
Whom Sun & Moone obey & feare,
so glorious is his Grace:
His name be praised euermore,
of people high and lowe,
His goodnesse dailie vnto vs,
who ceasseth not to showe.
O let vs giue him hartie thankes,
with heart and eke with toong,
Let praises spring most plentifullie,
from lips of old and yoong.
No better sacrifice than this,
before him can we take,
This is the sweete oblation,
that Christians ought to make.
Wherfore the gifts of God most high
with thankes let vs partake,
Releeuing them that liue in lacke,
and beg for Christes sake:
So shall we finde, when we do seeke,
and haue when as we craue,

As

As saith our Saviour Jesus Christ, whose death our life did saue.
Amen.

The 27. Plant.

¶ Grace before Supper.

NOw and alwaies, O thou king of glorie, be present at our refection, blesse and sanctifie this our foode and sustenance, increase in vs the gift of thy grace, and kindle in our hearts the fervent fire of Christian charitie, that when we haue tasted and digested this our bodilie foode, we may be touched with compassion towards them that are pinched with povertie and want: imparting of our provision to succour their needinesse, for his sake, that in the bowels of mercie and pitie gaue his heart bloud to be shead for the deliuerance of our soules from the dongeon of damnation, Jesus Christ the iust, whose name be praised world without end, Amen.

The 28. Plant.

¶ Grace after Supper.

GReatlie are we bound to giue God thankes, by whose grace we haue emoied his creatures to our bodilie releese, and feele our selues satisfied. As it is therefore a speciall point of Christian dutie to praise God for his benefits: so let vs with humilitie & reuerence lift vp the eies of our hearts vnto heauen, from whence all good gifts do descend, beseeching God to feed our soules with the foode of life and immortalitie: namelie, with his comfortable word and gospell, which quickeneth our soules, and maketh them able to flie aloft vnto heauen, that we may there haue our conuersation and abiding, where our Father God almightie, our elder brother Iesus Christ, and our comforter the holie Ghost, dwell together in all felicitie and happines, to whome be all honour, power,

power, and dominion, for euermore, Amen.

The 29. Plant.

¶ Grace before Supper.

AS watchmen watch in waste,
if God their watch withstand:
So builders build, but yet in vaine,
without Gods helping hand.
These be the words of Dauid iust,
of Israell crowned King,
Which true to be the holie Ghost,
hath proued in manie a thing.
And seeing good successe doth cease,
where God his helpe withholds,
But all things prosper luckilie,
where he his hand vnfolds:
Let euerie one that present is,
beseech the Lord in mind,
To blesse the meate and drinke which (we
prepared here do find:
That we may feele such fruit therein, (be,
as comfort may restore,
Remembring God, whose gifts they
and thanking him therefore, Amen.

The 30. Plant.

¶ Grace after Supper.

BLessed be God, who daie by daie
his people doth preserue,

And

And giues vs store of sustenance,
which otherwise might sterue.
Increase in vs his heauenlie grace,
his blessings to behold,
That we may praise and magnifie
his mercies manifold.
The hungrie he replenisheth,
with necessarie food,
And filleth them with euerie thing
that healthfull is and good.
Extoll therefore his powre will we,
and praise his holie name,
Which hath ordeind to serue our vse,
both creatures wild and tame.
Not onelie beasts, but fish and foule,
are made the meate of men:
His name be praisd therefore, all ye
here present saie Amen.

The 31. Plant.

¶ Grace before Dinner.

REdéemer and sauiour of mankinde, swéete Iesus, which in the daies of thy pilgrimage vpon earth, among other thy diuine miracles, didst fréde seuen thousand with fiue barlie loues and two fishes, we beséech thée to be present at this our table, and ouerséé vs thy

thy seruants in receiuing our bodilie sustenance, so disposing our hearts by the secret inspiration of thy power, that we may for these and all other thy benefits shew our selues thankefull, Amen.

The 32. Plant.

¶ Grace after Dinner.

ALmightie God, and most mercifull father, we knowe that from thée, which art the rich treasure of all good gifts, this our present foode doth proceed, in consideration whereof, like humble, obedient, louing, and faithfull children, we giue thée thanks through Christ our sauiour, Amen.

The 33. Plant.

¶ Grace before Supper.

HAue ye not hard that cretures all,
which reason want and wit,
Are made to serue the vse of men,
by nature framed fit?
The end of mans creation is,
to glorifie the Lord,

Which

Which graunt (O gratious God) we
fulfill with one accord. (may
Amen.

The 34. Plant.

¶ Grace after Dinner.

AS we do feele our selues refresht,
so let vs thinke of others lacke,
Exalting God, who hath vs blest,
from bellie leane and naked backe.
And though we leade our life in ease,
and nothing want that needfull is,
Yet if we thinke our selues to please,
and not the Lord, we do amis,
The hungrie therefore let vs feed,
and to the needie turne our eies,
Then God will wrap vs in the weed
of blissfull state in starrie skies.
Amen.

The 35. Plant.

¶ Grace before Supper.

MOst sweete Saviour, the se-
cond person in trinitie, which
art the Manna of immortalitie,
and the bread of life, as thou thy
selfe testifiest in thy holie Gospell:
we beseech thee to purifie our
hearts

hearts and entrailes with the fire of thy spirit, from the drosse of sinne and vncleannesse, that being well clarified, these thy creatures may worke in vs their naturall qualitie: which is, to nourish and releeue these our bodies subiect to manie wants, weakenesses, and infirmities. Grant this we beseech thee for thy mercie sake, Amen.

The 36. Plant.

¶ Grace after Supper.

FOr so much as thy prouidence is wonderfull, O gratious God, as appeareth by the increase & multiplieng of thy creatures in their kind, to mainteine and prolong the life of man to continue his health, to augment his strength and naturall abilities, we giue thee immortall thankes, as Christian dutie and obedience bindeth: beseeching thee to establish in vs a perpetuall remembrance of all thy benefits, for Iesus Christes sake thy

thy dere sonne, and our tender saviour, Amen.

The 37. Plant.

¶ Grace before Supper.

LOrd Jesus saviour of mankinde,
with publicans that satst at meat,
These creatures by thy grace assinde,
vouchsafe we may so drinke & eate,
As thou that sitst in glorious seate,
of endlesse blisse maist praised be,
Grant this O God, Amen say we.
Amen.

The 38. Plant.

¶ Grace after Supper.

ETernall thanks with hart & voice
to thee O Lord we render,
Of sundrie meates which sendest
our state thou dost so tender. (choise
Frō this time forward giue vs grace
in praises to persever,
And thanke thee for thy benefites,
at this time and for ever.
Amen.

The

The 39. Plant.

¶ Grace before Dinner.

MOst mightie and mercifull father, of whose bountifull liberalitie we taste the continuall sweetenesse: vouchsafe to cast downe thine eies vpon vs here prepared to receiue these thy creatures, which thou hast of thy goodnesse sent vs for our sustenance and nourishment: sanctifie both them and vs for thy sonnes sake Iesus Christ our sauiour, Amen.

The 40. Plant.

¶ Grace after Dinner.

IN God the fountaine & the spring,
of all things that are healthfull,
Let vs reioice in heart, and sing
his praises with the faithfull:
His mercies are so manifold,
that they exceede all number,
And Christianlie them to behold,
would offer cause to wonder.
Him onlie let vs laud and praise,
and magnifie his name alwaies.

The

The 41. Plant.

¶ Grace before Supper.

NOtwithstanding we haue deserued no sparke of pitie nor compassion (O moſt mercifull Father) such is the horrour and hainousnesse of our sinnes: yet it pleaseth thee to let runne at libertie the riuers of thy prouidence for our refection: and day by daie thou openest thy hand, filling vs with thy blessings: for the which we beseech thee giue vs grace to be thankefull, through Iesus Christ our Lord and Sauiour, Amen.

The 42. Plant.

¶ Grace after Supper.

GIue God all glorie, land, & praise,
Who hath so freelie sent vs food,
By due receipt whereof alwaies
The force of hunger is withstood:
O magnifie his holie name,
For endlesse is his care and loue,
Lo daie by daie we taste the same,

O

O let such loue our spirits moue,
To honour him as doth behoue,
And magnifie his name therefore,
Which praised be for euermore.
Amen.

FINIS.

¶ A briefe Praier *in place of a Conclusion.*

Let

LET thy mightie hand and outstretched arme (O Lord) be still our defense, thy mercie and louing kindnesse in Iesu Christ thy deere Sonne our saluation, thy true and holie word our instruction, thy grace and holie spirit our comfort and consolation, vnto the end, and in the end:
So be it.

O Lord increase our faith.

Amen.

1586

AT LONDON
Printed by Henrie Denham
dwelling in Alderſgate
ſtreete at the ſigne of
the Starre.

J*Phillips.